

The Catholic Educational Review

APRIL, 1911

EDUCATION AMONG SAVAGES

The study of the history of education should begin with an investigation of the institutions, customs and devices by which primitive man trains the immature members of the tribe and prepares them for their lifework as adults. These institutions, customs and devices are, of course, crude and imperfect. Nevertheless, the consideration of them is helpful, because by studying educational processes in their simplest form we shall discover the beginnings of methods and even principles of education which appear in a highly complex form among civilized peoples. Even though the lower be not always the origin of the higher, it is sometimes the key to a right understanding of the higher.

The savage, or primitive man, whatever be selected as the attribute which marks the distinction between him and civilized man,—whether we look on the use of fire for the fusion of metals, or the habit of permanent as distinct from nomadic existence, or the use of letters, or the adoption of the useful arts, as the line of demarcation—is characterized by a comparatively simple social organization, namely, the family or the tribal grouping. He is, moreover, essentially unprogressive: his respect for the traditions and precedents of his tribe is carried so far that he looks upon any divergence from the estab-

lished way of life as not only useless, but in some vague way as sacrilegious. He places a ban on originality, and is inclined to ascribe all change to the influence and power of good and evil spirits. The educational ideal which results from this view of man's place in the social organization may be summed up in the phrase *complete and literal conservation of the traditional way of living*. The whole aim of the educational process is to fit the child to take his place in the tribe and to act as a member of the tribe in exactly the same manner as those who went before him.

The educational aim is further determined by the essential needs of the tribe, and the qualifications which make one a useful member of the tribe. These needs are food, shelter, protection against enemies and what may be called a satisfactory relation with the preternatural and supernatural powers. The qualifications which these needs demand are skill as a hunter and fisherman, ability to provide such shelter as the climate necessitates, prowess and alertness in warfare and the power to placate or conciliate the spirits whom the tribe worships. These needs and the corresponding qualifications determine the content of savage education, the curriculum, if one may dignify it by that name. The real significance of this condition of affairs, as far as the student of the history of education is concerned, is this: Here, for the first time and in the simplest circumstances one can observe the principle that the determining factor in the contents of education is the prevailing conviction in regard to the meaning and value of life. For instance, to cite a present-day problem, should religion be part of the programme of education? Should it find a place in the curriculum of the schools? There is only one way of answering this question scientifically. The answer will depend on our view of the place which religion holds in our estimate of the meaning and value of life.

The educational aim among primitive peoples determines the method of education. Since the purpose—for the most part, unconscious—of training the immature member of the tribe is to fit him to act in the same way as the mature members, imitation is the sole and sufficient method by which that purpose is to be attained. Imitation is either unconscious or conscious. By unconscious imitation the savage child imitates in his games the actions of his elders and so trains himself physically and mentally to do the work that will be required of him when he is grown up. The Indian boy paddles a log in the shallow pool, and in that way begins to learn how to manage a canoe. He plays at hunting and fighting and hut-building, while his sister plays at games which foreshadow her future work as a member of the tribe. This is called unconscious imitation, because the child, actuated probably by the pleasure which it affords him to exercise his motor-active tendencies, has no thought of the subsequent use to which he will put the skill which he acquires. Later, as a young man, he begins the course of conscious imitation. He is taken on hunting expeditions and on warlike raids, is taught the use of weapons, is made familiar with the ways of wild animals and the means of capturing or slaying them; he learns how to dress the slain animal for food, how to prepare the hide for clothing, how to cook, to weave, to build, and to make pottery. In all this process there is no reference, of course, to general principles of science or art. The boy is told to model his actions on those of his father or his elder brother, and no reason is given, nor is any demanded. It is enough for both teacher and pupil that such an action has been performed in such a way, and all the pupil is required to do is to imitate. In some respects the method very nearly approaches the apprentice method as found among civilized peoples. It is, indeed, very crude education; nevertheless, it is education.

The relation between the adult who directs the action and the pupil who performs it is essentially that which exists between the teacher and the pupil. If left to himself, the unskilled novice would soon grow tired of the task of learning, and his work would fall short of the excellence attained by the generation that went before. The teacher, possessing skill and knowledge, transmits these to the pupil and when natural interest on the pupil's part flags, is prepared to bring to bear moral suasion or even physical force. The inherent defect of the method is that the skill and knowledge are transmitted unchanged, and of the two factors which we find in progress among civilized peoples, namely imitation and invention, there is present in the education of the savage imitation alone. "The boy imitates the work of his father, and the girl in the same way learns the household duties by imitating (the model placed before her by) her mother. The end to be attained in both cases is the same, the exact reproduction of the skill and knowledge of the parents. Variation has no place in this scheme of education, for the children are not supposed to make any advance beyond the attainments of their parents." (Frank C. Spencer, *Education of the Pueblo Child*, New York, 1899, pp. 89, 90.)

In the theoretical portion of the savage's education, as it is sometimes called, that is, the education which is to put him, so to speak, in *rapport* with his spiritual environment, the process is also one of imitation, first unconscious and afterwards conscious. The savage child instinctively imitates such religious rites and usages as he is permitted to observe. Little Indian children will take their places at the end of the line in the ceremonial dances of the tribe and go through all the movements of the ceremony with a seriousness and solemnity that are purely imitative. And no doubt, too, when their elders are not present they fall naturally into imitative games of a religious character, in which the social play instinct

finds perhaps its first expression. Later, however, as in the case of their "practical" education, the process becomes conscious. The boy is taught the ceremonial of action, gesture and incantation by which he is enabled to placate or conciliate the deities that can help or hinder him in his life work. Almost without exception, this part of the education of the savage includes an initiation of some kind, which marks his formal acceptance as a member of the tribe. The initiation is invariably accompanied by some kind of religious rite and usually includes tests, physical and moral, which determine the fitness or unfitness of the candidate. The physical tests, sometimes cruel and revolting, imply a long continued course of training on the candidate's part, and the moral tests, generally tests of courage, patience and obedience, also imply a previous preparation. Besides, "the songs, prayers, dances and other rites must be exact, even to the slightest details, in order to be efficacious, and it follows that in order to learn them in this precise way years of practice are necessary." (Spencer, *Op. cit.*, p. 87.) From this point of view, the ceremony of initiation may be considered to be the term of the educational process among savages.

The undeniable superiority of some savages to civilized man in respect to sense-training, power of endurance and patience is not to be ascribed to the primitive educational methods of the savage, but rather to his manner of life and his essential dependence on these qualities for his very existence. What is of greatest interest to us is the method which he uses, and which, in spite of its shortcomings and defects, is still a recognized factor in education. Imitation, as we now know, plays an important part in our mental and spiritual life, and to some extent even in our physical life as well. If we are "creatures of habit," we are "creatures of imitation" also, to a very large extent, to a greater degree, perhaps than we suspect. In

the life of the child, especially, imitation is a very important factor. Children imitate their parents, their teachers, and, most of all, one another. Imitation, however, is of two kinds. The one is mechanical, static, unprogressive, by which a person reproduces the act, the word, the expression of another person exactly as he sees it. The other is spiritual, dynamic, progressive, by which, although there is a reproduction of the act, word or expression of the model, there is also in the process of reproduction something of the individuality of the imitator, and, therefore, a tendency to diverge from the original in the direction of greater perfection, or at least, of variety and originality. Children themselves are quick to see and condemn an imitation that is merely mechanical, and have expressed their disapproval of it in the contemptuous epithet "copy cat." The fact that children readily and easily imitate one another is an illustration of the principle that "The strength of the imitative impulse is in inverse ratio to the distance which the imitator perceives to exist between his chosen model and his present conscious power of achievement." (Shields, *Psychology of Education*, p. 339.) In the case of savage education the model, namely, the adult member of the tribe, is close to the imitator; the distance between the "present conscious power of achievement" on the part of the pupil and the skill and knowledge of the adult model is not great. The condition is, therefore, a favorable one so far as the strength of the imitative impulse is concerned. There is, however, another psychological principle which is equally important with the one just quoted. "In the line of human endeavor the model that is in most complete harmony with the experience of the imitator and that embodies his ideal of perfection in a given direction helps to orientate his imitative activity." (Shields, *Op. cit.*, p. 338.) Where this condition is lacking, as it is in the imitation which we find among

savages, there is no progress, no initiative on the part of the imitator, but only the mechanical, literal reproduction of the activity of the model. There is all the force and strength of the imitative impulse which come from the nearness of the model, but no advance towards perfection greater than that of the model, because there is no ideal of perfection, nor is there consequently, any attempt to embody an ideal. If we turn from the condition which we find among savages to that which exists among some of the peoples of antiquity who were dominated by the idea of caste, we find recapitulation in place of imitation, that is, an attempt to reproduce the customs of a preceding generation and to maintain them intact. Here we have an effort to get away from the influence of the individual model, and a consequent diminution of the strength of the imitative impulse without any gain in the direction of definite orientation. Among the Greeks and the Romans the models for imitation were chosen from national mythology, legend and history and while, once more, there is here a certain loss of strength of the imitative impulse in so far as the hero-models are removed from the imitator in time and space, there is a distinct gain in the matter of orientation, because there is an embodiment in the hero-model of the ideal of perfection. The defect in the Greek and Roman attempt to educate by imitation lies in the fact that the models are too human and embody a perfection that ceases to inspire as soon as its defects become evident. In the Christian system, orientation is given by the infinite perfection of God, embodied in the perfect human nature of Christ, in the Blessed Virgin and the saints, a perfection calling us ever onward and upward, and never ceasing to inspire, since it is without flaw or imperfection of any kind. Hence the imitative process in the Christian system of education is spiritual not mechanical, soul-freeing, not soul-killing, progressive and dynamic, not merely con-

servative and static. At the same time, the full strength of the imitative impulse is maintained, because the saints are flesh and blood like ourselves, and even the human nature of Christ is like to our own, so that the embodiment of perfection is neither a purely abstract ideal nor a mere wraith of legendary humanity, but a living, concrete, personal model. Besides, in the Christian system there is generally the added influence of a teacher whose religious life, typified by a distinct garb and idealized by the reverence with which as with a halo the religious teacher is surrounded. This influence is all the more powerful because of daily and hourly presence in the classroom; at the same time, it, like all the other imitative influences in the Christian system, receives definite and official orientation by the fact that it is institutional as well as individual, and therefore convergent with the inspiration derived from the lives of the saints and the lessons conveyed in the story of the human life of Christ.

Many historians of education lay undue stress on the animistic beliefs of primitive peoples. Animism, or the conviction that "Back of every material existence or phenomenal reality" there is "an immaterial power, a spiritual entity, a double which controls the material object, explains its being and its resistance to the will of man" (Monroe, *Text-book in the History of Education*, p. 2), was by no means so widespread among primitive peoples as some historians would have us believe. Neither is it, as materialists contend, an adequate explanation of the belief in gods and spirits. Finally, to connect with primitive animism the play-instinct of the child, who readily imagines that tables, chairs and other inanimate objects can think and talk, is hardly in keeping with the cautiousness that ought to characterize a scientific student. There are many disputed points to be settled before one may be warranted in asserting cate-

gorically that the mind of the growing child passes through all the phases of development through which the mind of the race has passed in its progress from savagery to civilization.

WILLIAM TURNER.

NERVES AND THE TEACHER

Under the sufficiently wide title chosen for this article it might be possible to dilate upon a number of topics closely concerning the teacher. First, as regards his personal well-being. With teachers it is the nervous system that must chiefly bear the strain incurred in the calling. The health statistics of the profession confirm this; and, in fact, it is a condition common to brain-working occupations.

Happily, the majority in the vocation possess good, healthy minds and nerves; and particularly in the case of Catholic educators, informed by sound religious principles and conservative training as their lives are, they have a spiritual vitality that, by the help of God's grace well exemplifies the Scriptural word, "power is made perfect in infirmity."

Then there are weaker brethren engaged in teaching; many of them doing quite effective work. So long as their weak spots are not subjected to undue strain they are able to perform a measurable service. As a rule they belong to the class that begins life with an impoverished nerve force. They adopted teaching from upright motives, perhaps because they felt an attraction for the work of imparting instruction to children, or because they had a love for the scholastic life; perhaps they did not fully measure their strength to cope with the more taxing duties of the state. Even the Divine vocation may be there, (for God makes use of humble instruments), and despite the brusque contempt the healthy-minded person feels for such low-pressure individuals, these latter cannot always be read out of the teaching profession.

Rather their usefulness may be developed, as, not untried by ills themselves, they may be the more ready

with kindly sympathy for the weak among the little ones, and the more ready to give them good counsel.

And the question of nerves is important to normal-minded teachers, because very considerable helpfulness to children may often be exercised by those preceptors who have some knowledge and interest in regard to troubles that are all too common, by correcting certain faults in the pupil that may otherwise, in after life, become deeply rooted.

Then, too, information on the subject will enable us to understand some little oddities in people excellent in other respects; and we will be better prepared to set our faces against the tension and hurry that bring on nervous breakdown.

Prof. Münsterberg, who adopts a sceptical attitude regarding the nerve-racking strains of present-day life, and maintains that modern time-saving, labor-saving, and speed-promoting inventions are logically savers of nerve force, is yet constrained to admit the prevalence of nerve trouble in modern life; the cause, however, he places, not so much in the bustling environment, as in the training, in the education of the individual.

He picks a flaw in our methods of education on which many an old school teacher has had his eyes long fixed,—the failure to train the voluntary attention. As resulting evils the Harvard psychologist names giddiness, superficiality, desire for frequent vacations, and senseless amusements; in short, the preparation of a fertile field for all sorts of nervous ills. His conclusion is that often the cure for our modern nervousness lies not so much within the province of the physician as within that of the schoolmaster.¹ If this conclusion be just,—and we have little doubt but that most people who have given thought to the subject will be disposed to agree with

(¹) American Problems from the Standpoint of the Psychologist: The Fear Of Nerves, pp. 3 sqq.

it,—the importance of the question of nerves to the teacher is undoubtedly great.

As a small contribution to the treatment of the question, we purpose to run over a number of matters, some apparently insignificant, which yet tend to establish nervous incapacity. Then the commoner nerve symptoms, and ways of meeting them deserve a few words. Then there are other things that do not seem so closely connected with the nerves which, however, contribute to form habits of mind that invite nervous or mental weakness. Let us begin with certain sources of irritation in the classroom, chiefly as affecting the teacher himself.

Aiming as it does at high ideals and specially concerned as it is, at least in the case of Catholic educators, with the moral welfare of the young, our profession is apt to make acute the sense of responsibility and dissatisfaction with self in its members; the more so where practical results are so often disappointing, failures are so numerous, and painstaking efforts often seem so fruitless. Nothing is so called for in the teacher as self-control and self-restraint under the constant impingement of small vexations and irritations in the classroom. Long training, in the case of most people, is the means of securing these qualities. Where training has not been effective in implanting self-control, strong and repeated efforts of the will are demanded, and nervous tension is the logical result. A tense nervous system will develop friction at many points of contact, and wear accompanies friction: a rapid fire of small granules will at last abrade even the hardest substance.

Antipathies are very common with nervous people, and probably teachers with this temperament could write out a list of dislikes personal to them that would be much longer than Shylock's (though it might include the "harmless, necessary cat"), or that of Ko-Ko, who "had a little list" of offenders against social sufferance.

There was once an elderly Boston teacher who was given to umbrage at a certain boy (well enough behaved), because of his "perpetual grin," as she called it; the youth was of a happy disposition, and meant no offence in the world.

There are children in every school to deal impartially with whom it takes real virtue; yet teachers should have that fine endowment, if they are to do work of lasting value. We must conquer our aversion to the heavy breathers, the snufflers, the Uriah Heep hands, and all the little unpleasantnesses of character and person. Thus will much tension be relieved. There is often a humorous aspect to many things that we allow to annoy us, and instead of showing a frowning face, we may often treat ourselves to a laugh—of the silent, inward sort whose outward indication need only be a slight twinkle in the eye!

Like several other vocations, teaching has added to the physiognomist's list a symptomatic "face." We remember the "bicycle face," we encounter every day in our streets the "bargain-hunter face," and the journalistic pathologist now calls our attention to the "teacher's face," described as a particularly woebegone and hopeless countenance.

This simply means that teachers are dominated by the all-pervading rush and strain which we try to persuade ourselves are infallible signs that we are so favored as to belong to the most wide-awake and progressive nation under the sun.

So, while teaching is a strain on the nerves, many teachers can ascribe their nerve troubles in large part to causes extraneous to the classroom. It has long been suspected by able observers that the tension so prevalent in American living is really due to an almost contagious notion that fuss and fret connote rapid and successful achievement. This misguided activity, not confining

itself to commercial or financial circles alone, spread its wasting influence to nearly all circles of society, and it needed only the modern time-saving, rush-promoting inventions to key up the American nervous system to a tension fearful to contemplate.

Common observation testifies to the widespread bad habits among American women, for instance, in the conversational manners they exhibit. The high-pitched voice is much in exercise; the effusive exclamation of feigned delight or astonishment; the amazing rapid-fire of small talk; the eye, strained to the limit to take in the ceaseless movement all about; these characteristics go to make up a personality that would furnish one of the old moralists or ascetics with material for a mournful homily.

As for that "organically repulsive animal mouthing and munching," as an editorial writer in *The Independent*² calls it, commonly known as gum chewing, we may dismiss it in disgust as an all too good witness to the nervous irritability of our people.

Restlessness, as we have said, is not only in business and locomotion; it has even invaded social and intellectual life, and as one phase of it, we have in our country today a feverish and superficial bolting, to borrow a term from dietetics, of a literature probably as vain and ephemeral as the world has even seen.

Intellectual giddiness, moreover, has made possible the prolonged vogue among the American people of that atrocious libel on music, the so-called "rag," which is doing more to debase and benumb the musical ear of the populace than if we all took to boiler-making.

It may seem a digression to speak of our popular music in connection with nervousness, but we have no little reason to believe that even Catholic teachers are inclined at times to be too complaisant in the matter of

(²) *The Independent*, Vol. LXIII, p. 1072.

tolerating the "latest and most popular" in the musical line, and we undoubtedly have herein an agency inimical to self-poise and refined taste, as regards both teacher and pupil.

We are now getting at some of the influences that foster nervousness and lack of poise,—influences that work in the schoolroom and out of it. We cannot help perceiving that the American youth is getting a good deal of education out of school that is not making for his best interests. It is true, he is acquiring much knowledge, a knowledge, however, that constitutes an education of perversion. There is the warped and perverted training a boy receives in a large city, for example. The city youth is often exceedingly clever in his own estimation, but his cleverness is only an accumulation of perversities, in language, manners, and tastes.

Defect of education is responsible for many small but annoying kinks in our mental fibre, hard to straighten, and at times, in the case of the good, even sufficient to bring to a temporary standstill the loom on which is being woven the pattern of our life work.

By defective education we do not mean backwardness in book-learning; we mean the failure we all can see in our system of education to a greater or less degree: the neglect to cultivate the individual's will-power, under religious influences, towards righteousness and unselfishness; the absence of moral sanction which permits weaknesses and bad habits and wrong views of life and its responsibilities to grow unchecked.

Educators in the United States not of our faith are coming to realize the need of a moral power behind their theories; for however plausible or promising these may seem, opinions and efforts must ever diverge and lose effectiveness in the absence of the unifying and vivifying power of authoritative religious teaching.

True education, after providing for the soul, takes heed for mind and body. The upbuilding of the body is all-important, in regard to those whose initial vital capital is small, as is sometimes the case with those who afterwards develop nerve troubles. Not all are born Alexanders or Napoleons, either of war or of finance, and the words of the immortal Declaration do not mean that all men start in life absolutely equal in talents, character, and social standing.

Our nerve troubles, then, often take their rise from conditions that were fixed in the inevitable past. The actual defects remain to vex and hamper us, and at these defects our corrective endeavors are to be aimed. Education steps in to remedy or counteract abnormal tendencies, and much can be done by proper training to build up a strong character from unpromising materials.

Our attitude toward the weaknesses we find in ourselves must never be one of discouragement. Failures to rise superior to humiliating shortcomings may be frequent, but there must ever be the will to try again.

In the unusual share of notice given to these ailments a few years ago, when mind cure movements were in great vogue, the opportunity was ripe for imposition, and the working to death of an excuse for evading responsibility on the part of the social idlers and the votaries to the merry-go-round of spa, sanatorium, and rest cure.

But the sane counsels of medical experts frowned upon a growing tendency of the chronically lazy or the mentally frivolous to class themselves with real nervous sufferers, and at the same time there was sounded the call to action and resistance to these weaknesses on the part of the sufferers themselves.

So in connection with the subject it is necessary to be always on guard against the tendency to exaggerate difficulties and the liability to self-deceit.

All authorities on nerve trouble are agreed that the principal agent in the cure is the victim himself, inasmuch as he must apply the advice given, or respond in practice to the educative efforts expended on him. It is true that there are some cases in which mere medical treatment may have good results, but for the most part, the moral regimen is more important.

An excellent starting point is for the patient to disclose his symptoms with perfect frankness to a competent neurologist—in many cases this expert will of necessity be a Catholic priest—and then he is to carry out, hopefully and determinedly, to the best of his ability, with constant recourse to prayer, the directions for self-cure given him. And it is very safe to say that his chances of cure, along these lines, will be very good indeed.

The human personality, with its good and its evil tendencies, maintains within itself the struggle between these opposing forces—that struggle which forms the ground and motive of all ascetical literature. From this conflict come stress and strain that involve brain and body. "My bones are troubled exceedingly," says the Psalmist. With many the stress is intensified by the uncertainty in which they find themselves as to whether or not they are on the right side in the contest.

Dr. J. J. Putnam, the Harvard neurologist, in this connection aptly quotes:

"Within my earthly temple there's a crowd;
There's one of us that's humble; one that's proud.
There's one that's broken-hearted at his sins,
And one that, unrepentant, sits and grins.
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care should I be free,
If once I could determine 'Which is me.'"⁸

(⁸) Nervous Breakdown, in *Good Housekeeping*, Nov., 1902.

The value of the confessional and of proper direction at once occurs to the Catholic mind as a self-evident means of establishing peace of soul in such perplexities.

There are many prepossessions that hobble the nervous person's mind, and the tenacity with which they are held is one of the difficulties attending attempts at cure; yet the best efforts of the victim must be aroused to get rid of them, or at least minimize them, so that all progress may not be blocked.

When they relate to minor matters of food, drink, clothing, ventilation, and the like, they may often be eliminated by a little judicious strategy on the part of sympathetic friends, or by making the person affected see that the way out is short and easy, and the effort well worth while.

The hypochondriac is a tough subject to deal with. None of your cheap jack physicians for him! He must have a specialist; his complaints are of a particularly obscure and complicated nature, and his confidence is hard to gain. Once that is secured, even brownbread pills will work wonders.

One would scarcely believe it, if he did not have good reason for thinking so, but patent medicine victims and remedy tipplers are found even among teachers, a body that would seem to be possessed of sufficient acumen to avoid such mistaken courses.

Speaking of prepossessions, Rodriguez must have been familiar with the food crank of his time, for he quotes approvingly St. Bernard's quaintly ironical enumeration of dietary repugnances: "All sorts of pulse are windy; cheese lies heavy upon the stomach; milk does the head harm; pure water is very hurtful to the breast; colewort breeds melancholy humors; leeks beget choler, and fish taken out of muddy or stagnant water agrees not with my constitution."⁴ Yet a poor dyspeptic deserves some consideration.

(⁴) Rodriguez, *Christian Perfection*, Vol. 3, Chapter XVI.

Morbid or pathological fears differ considerably from the more passive prepossessions and hypochondrias. It appears they are often an indication of brain fag, produced, perhaps, by overwork or long continued anxiety. These fears are very distressing at times, whenever there occurs exposure to the circumstances dreaded; then is experienced a panicky terror, usually short in duration, but intense in quality, affecting the heart beat, causing the knees to tremble, the vision to fail, and filling the mind with vivid apprehensions of mortal danger.

Instances of this kind of trouble are often met with in persons apparently robust in mind and body. A cure, if affected, may be thorough as regards a particular fear, but caution is to be used, as failure may ensue on attempting too much and a decided setback result.

Constant practice, beginning on a small scale, never when fatigued or after a heavy meal, keeping the attention diverted during the trying moments by some simple means, such as working an easy mental arithmetic problem, starting an argument with a companion, or the like, will be found effective. Best of all, needless to say, short and fervent prayer should be used. Then, an obvious reflection, one which may be mentally posted for remembrance in time of trial, may be put in the words of Orlando to Adam: "Thy conceit is nearer death than thy powers."

Modern improvements have added greatly to the number of "phobias." Some dread tunnels, others bridges, elevators are cages of torture to others; while some there are who aver that they cannot be induced, for "all Boston," or "all New York," as the case may be, to ride on an elevated car.

Fatigue is often of a false or imagined character in neurotics. They are weak and helpless in regard to certain undertakings; they fear loss of sleep, they are unable to study, etc. At the same time they will take to the

road with alacrity if they think their fears or prepossessions are not to be put to the trial, and they will undergo real tire without complaint, or to avoid exciting a "phobia" they will go a roundabout way that may require double or triple the time and energy.

Time is a great friend to the infirm. Curative processes are slow; but small, steady gains, patience, and the will to improve do great things in time.

Let our friends of the weak nerves take upon themselves, subject to Divine Will, a life-burden suited to their strength; let them consider "*quid ferre recusent, quid valeant humeri.*" If subject to another's orders, they will find that frankness with the superior officer will save embarrassment to both parties. No competent person in charge of others willingly drives square pegs into round holes.

If inclined to be hurried along by the "madding crowd," let the nervously predisposed remember the advice of Holmes, the serene Yankee:

Don't catch the fidgets; you have found your place
Just in the focus of a nervous race,
Fretful to change, and rabid to discuss,
Full of excitements, always in a fuss—
Think of the patriarchs; then compare as men
These lean-cheeked maniacs of the tongue and pen!
Run, if you like, but try to keep your breath;
Work like a man, but don't be worked to death;
And with new notions,—let me change the rule, —
Don't strike the iron till it's slightly cool.⁵

BROTHER VALENTINE, C. F. X.

Baltimore, Md.

(⁵) Urania: a Rhymed Lesson, Oliver Wendell Holmes.

THE SOCIETY OF MARY AND EDUCATION

In the Brief *Omnium gentium salus* of April 29, 1836, by which Pope Gregory XVI approved the Society of Mary, we read the following words: "The chief end of this society is to increase the glory of God and the honor of His most holy Mother, and to extend the Church of Rome, both by the Christian education of youth and by missions even in the remotest parts of the world." It may be noticed that, whereas in the Constitutions of the Society of Mary, which were approved by Pope Pius IX, February 28, 1873, the missions are mentioned before the colleges, in the canonical approval given to the Society itself the first place is assigned to the work of education.

With the missionary labors of the Marists, and in particular with the evangelization of the islands of Oceanica which they undertook in 1836, and in which about three hundred priests are now engaged, we are not concerned in the present sketch. We may mention in passing, however, that the missionary activity of the Marist Fathers has been connected to a great extent with educational work. Before the missions were brought to their present state of complete organization by eighty years of incessant labor, the priest had to busy himself in the temporal as well as the spiritual welfare of the souls entrusted to his care. Along with the truths necessary to eternal salvation, he also endeavored in his humble way to impart the essentials of knowledge required for the uplifting of those races which were among the lowest and most degraded on the face of the earth. Under its direction and care at present the Society has about one hundred and forty schools in New Zealand, and almost two hundred in the islands of the South Pacific Ocean.

In the foundation and management of these schools the missionary very naturally has the principal share. An especially interesting account could be given of the schools for catechists, from which, after a training of three or four years, married natives are sent to various centers by the bishops in order to instruct in schools, preside at common prayers, teach catechism, and baptize children in danger of death. But to enter into details of the educational enterprise of the Marists under the Southern Cross would take us too far afield. It would be simply to write a history of the arduous missionary work carried on with success among the scattered islands of the South Seas.

Nor shall we speak of the direction of seminaries which is only a secondary end of the Society of Mary. Our purpose is only to give a short outline of the work of the Marists in the field of college education, a work which, according to the fundamental spirit of the Society, they have always carried on simply, modestly, and without ostentation.

I

The idea of founding the Society of Mary was conceived as early as 1815, by some students in the Seminary of Lyons. After their ordination they separated, but kept in their hearts the desire and resolution to unite again into a community as soon as circumstances would allow. The birthplace of the Society was an educational institution, the "Petit Séminaire" of Belley of which the founder of the Society, Venerable Jean Claude Marie Colin, was superior from 1829 to 1845. Like almost every institution of its kind in France, the Little Seminary at Belley was not open only to boys who aspired to become priests. It also received many who intended to remain in the world; and it gave them the Christian education which their parents were anxious they should

receive. Freedom of education, however, had not yet been granted by the French government. Religious establishments had to contend with many and sometimes insurmountable difficulties, which at times threatened them with destruction. It was to save the Little Seminary from impending ruin that Father Colin was called to its head.

In the many missions given by Father Colin previous to this time, he had always taken special care to instruct the children, a practice which he earnestly recommended to his missionaries. While at Belley, he realized more fully the importance of Christian higher education, and there also he acquired the experience which he needed for the guidance of the members of his Society in this special work. "From its beginning," he said later on, "the aim of the Society of Mary has been the education of youth. I trust that this will remain its chief object." And again: "My highest ambition, and one of the first ideas which led to the foundation of the Society, is education. I should be hopeless concerning its future, and look upon it as lost, should it ever abandon this aim." For, "there is nothing more meritorious, nothing greater, nothing more excellent." At one time he even gave serious thought to the advisability of binding Marists by a special vow to devote themselves to this work "by which, with the help of God, one contributes to make a man—by shaping and training the child's heart, mind, and character."

Nothing in his eyes was so deplorable as a purely secular education. "An education which is not Christian destroys all the hopes of religion." He compared young men educated in institutions where religion is ignored or looked upon as a matter of no importance to vessels thrown on the sea without a rudder. Those who are educated in Christian institutions may, it is true, forget the guiding principles received, or neglect to follow them.

But "owing to their Christian education they will know that they have lost this rudder, that they must look for it and find it again. And assuredly it may be hoped that they will indeed find it again later on. Truly those who devote themselves to work in colleges are great missionaries." The conditions then existing in France filled his heart with sorrow: "Nothing affects me more than to see children who are the innocent victims of a bad education. The present persecution is perhaps the most disastrous which we ever had to suffer."

Realizing as he did the importance of education, Father Colin constantly endeavored to instil in the hearts of all Marists a great love of youth. He incessantly encouraged them to undertake the task of education with a thorough understanding of its necessity and of its noble aim. Some other forms of priestly activity may be more agreeable to nature, but none is more agreeable to God, since none is more useful to religion and the welfare of society (Const. S. M., 5, and App. 1), and "nothing seems to contribute more effectively to the salvation of souls" (ibid. 5). It is indeed "a high ministry, a heavenly work, and a truly apostolic office" (ibid. app. 1).

Nor did he fail to insist on the fundamental principles of education. Writing while superior at Belley he says: "The principle which must govern the work of Christian education is that the children intrusted to our care are, first of all, the children of God. It is therefore toward God that their hearts must be directed by constant and painstaking endeavors to give them safe rules of conduct, and by examples in conformity with these rules." After laying down this general principle, he develops the three-fold purpose of Christian education as summed up in the Constitutions S. M. (app. 3-7), namely, to form good, sincere, and enlightened Christians; to train upright men and useful citizens; and to impart the knowledge of

the various sciences. It will be noticed that learning properly so-called comes in the last place. Not that he underestimated its importance; on many occasions he insisted upon its necessity, and blamed those who had a tendency to consider it as unessential. But at the same time he rightly held that science will be of little real value, and that it may even become a serious danger, if higher principles of religion and morality are neglected, and if the child's mind, heart, and will are not given the necessary direction towards higher ideals.

Rightly indeed was this spirit ever uppermost in the mind of Father Colin, and often the subject of his advice to the members of his Society; justly was it placed side by side with the various duties of professors, and explained in the Constitutions of the Order. It is, after all, only the fundamental spirit of Christian education. Were the purpose of the Christian college merely to teach the various sciences, it would cease to have any special *raison d'être*, since this is the aim of all educational institutions. The necessity of Christian schools and colleges arises from the fact that instruction exclusively secular is insufficient to develop the highest and noblest aspirations of human nature. If true morality, which is intimately connected with religion, is an essential part of a man's character; if religion is not a mere Sunday-observance, but a constant attitude of heart and mind, it is clear that complete education is Christian spirit.

II

The Society of Mary was founded and organized in the first half of the nineteenth century. This is one of the most glorious periods of the Church in France. Carrying out his ideas of centralization, Napoleon, in 1808, had granted to the University of Paris a monopoly of education, and placed all schools and colleges under the control of the University. In 1830, Catholics at last

succeeded in obtaining a charter guaranteeing the liberty of education; it was then, when their efforts had met with seeming success, that they encountered greater obstacles than ever. Successive ministries refused to put the charter into operation. As time went on, Catholics, under the leadership of such men as Lacordaire, Montalembert, Veuillot, Dupanloup, and others, began openly to vindicate their rights. For twenty years, they kept up an incessant struggle against the monopoly of the University, till finally, March 15, 1850, their efforts were rewarded by the passing of the *Loi Falloux*, which granted them the freedom of teaching.

It was also during the first half of the nineteenth century, while the struggle for educational freedom was at its height, that Divine Providence raised up especially in France, a great number of religious communities whose primary, if not exclusive, object was education. At all times in the history of the Church, the foundation of new religious orders has corresponded to special needs. When the secularization of public schools began in the last century, its pernicious effects were counteracted by a host of men and women who left the world and, consecrating their lives to God, devoted themselves to the training of Catholic youth. To-day more than then, when public education has been almost entirely secularized, the most imperative need of the Church is the Christian education of youth, a work which to a great extent is carried on by religious, both in primary schools and in institutions of secondary education. Among these orders, three must be mentioned as being of special interest to us in the present article; the Little Brothers of Mary or Marist School Brothers, the Sisters of the Holy Name of Mary or Marist Sisters, and the Sisters of the Third Order of Mary.

The Marist Brothers were founded by Venerable Benedict Marcellin Champagnat, one of those who, while in the

seminary of Lyons, had conceived the idea of forming the Society of Mary. As early as 1817 he began to organize the branch of the Brothers. Later on, in 1836, he was among the first priests—twenty in all—who made their religious profession in the newly approved Society of Mary. Soon a grave question arose: Would the Brothers remain under the same superiors as the Fathers, or form an independent order? For some time they formed a part of the Society of Mary, and were mentioned as such in the report which Father Colin presented to Gregory XVI in 1833. Father Champagnat was of opinion that this condition should be made permanent, but it was finally found preferable to separate them into a distinct community (1852). Since then, although independent, Fathers and Brothers have always continued to look upon themselves as members of the same family. The Brothers now have the direction of schools all over the world.

The Marist Sisters, approved by Leo XIII in 1884, were founded by Father Colin himself. They were also included in the general plan of the Society of Mary, and were included in Father Colin's report of 1833. But, like the Brothers, they form at present an independent congregation. They direct academies in France, Great Britain and Oceanica.

The Third Order Regular of Mary was founded more recently by the Marist Fathers for the exclusive work of education in their missions of Oceanica. Among its members are many native sisters, and in them the missionary finds indispensable auxiliaries.

As to the Marist Fathers, they opened their first college at Valbenoîte (later transferred to Saint-Chamond, department of Loire) in 1844, only eight years after the profession of the first twenty Marists. Later they took the direction of several other colleges in France, but, owing to the insufficiency of their numbers and to the demands of the missions, they were obliged to refuse a

number of requests from various bishops. Since the law of separation, many of these establishments have been closed, while others still exist as diocesan institutions. As it would be of little interest to the American reader to enter into more details concerning these colleges, we now pass to an outline of the work done in America.

III

As Cardinal Fesch, Archbishop of Lyons, had been obliged to leave his diocese, and was then living in Rome, Father Colin was ordained to the priesthood, July 22, 1816, by Archbishop Dubourg of New Orleans. It is a noteworthy coincidence that the first Marists who came to America were called, in 1863, by Archbishop Odin, the fourth successor of Archbishop Dubourg in the See of New Orleans, who intrusted to them the parish of Saint Michael. It is also in Louisiana that they first undertook the work of education. "Jefferson College" had been founded in 1831, and until 1842, when it was destroyed by fire, was famed throughout the South as a center of learning. During that time, however, it was directed along purely secular, not to say anti-religious, lines. The college was rebuilt, but so many difficulties, financial and otherwise, were met with that the trustees applied to Archbishop Odin, who advised them to give the direction of the college to the Marist Fathers. This was done in 1864, and since then the college has gradually regained its former splendor and reputation. Among its former Marist presidents are found Bishop Grimes, of Christchurch, New Zealand, and Archbishop Blenk, of New Orleans.

The second college of the Society, Saint Mary's, is located at the other extremity of the United States, at Van Buren, in the northern part of Maine. Its foundation was decided in 1884, and its first scholastic year

began in 1887. Van Buren being the principal center of an almost exclusively Acadian population, the classes were at first conducted chiefly in French, but little by little it was found necessary to change to English.

It was natural that a society whose members at that time came from Europe, and chiefly from France, should have chosen preferably, both for its mission work and for its colleges, places where the population is still to a great extent French in origin and language. Soon, however, with the help of a few American subjects, and of members who were sent from England and Ireland where the Marists had been established since 1850 and where they had several colleges and a scholasticate, the Society felt able to begin work in English-speaking centers. Accordingly, in 1889, it accepted the direction of All Hallows College, Salt Lake City, which was offered by the Bishop of the diocese.

The latest college founded by the Marists in the United States is the Marist College at Atlanta, Georgia, undertaken in 1901; from its origin until a few months ago it was presided over by Father J. E. Gunn, now bishop of Natchez.

Finally mention may be made of the "Institut Franco-Anglais, Santa Maria," in Mexico City, which, as its name indicates, offers to the Mexican youth an opportunity for a thorough course in French and English. Though only five years have elapsed since the college was opened, it has now over four hundred boys. The former accommodations having become inadequate, a new college has recently been erected and dedicated.

The Marist Fathers have always considered the Catholic University of America as the center of Catholic education in the United States. When they decided, in 1890, to open a scholasticate for their American province, they perceived at once the immense advantages that would be derived by any religious order, and chiefly by

a teaching order, from affiliation with the University. Hence they located their "Marist College" on property adjoining the university grounds, so that the young members of the Society might become thoroughly fitted for their future work. Ten years later a juniorate, the "Marist Seminary," was opened, also near the University, where young boys who have a vocation to become priests in the Society of Mary go through the ordinary college course. At present, the American province is recruited exclusively in the United States, and for years has received no help from its country of origin.

Naturally, the education given in the Marist colleges in America was at first modeled largely after the French system with which the professors were acquainted. But soon it was adapted to the new surroundings. In France education, or rather instruction, wherever given, has to conform to the official programs, since the national university alone can grant degrees. In America much more freedom is allowed, and necessarily the educational ideal, and the means to realize it, are somewhat different. In imparting instruction, attention must be paid both to the special dispositions of the mind of the pupil and to the use for which the various kinds of knowledge are intended. In imparting education, that is, in forming the mind and heart of the young man to habits of virtue, it is necessary to keep in mind the civil institutions, traditions, social and religious conditions of the country. As all these differ widely in France and in America, the work of education cannot be carried on along exactly the same lines. Owing to the necessity of adapting themselves to meet the needs of the students and to the gradual substitution of native professors for their foreign predecessors, the colleges directed by the Marist Fathers have become truly American while remaining essentially Christian. They combine the general culture necessary to every educated man with the study of special branches

required for certain vocations. In compliance with the wish expressed at the provincial chapter of the Order in 1905, a commission met in 1908 to draft a *Ratio studiorum* as a starting-point for a more elaborate program. Thus the Society endeavors to realize the purpose of education as set forth in the Constitutions S. M., to form men enlightened in faith, strong in virtue, upright in citizenship, and instructed in the various branches of knowledge.

IV

This ideal and the means to realize it were explained by Father A. Monfat, S.M., whom his long experience as professor and as president of several colleges fitted thoroughly for this task. In four volumes averaging five hundred pages each (Paris, 1875-1887) he deals with "The True Principles of Christian Education"; "The Practice of Christian Education"; "The Practice of Christian Teaching," in two volumes, one referring to Grammar and Literature, the other to History and Philosophy. The contents of these make us regret that the author should not have dealt also with the teaching of natural sciences.

While this treatise on education does not present the scientific apparatus of some more recent works on pedagogy; while it contains neither figures, nor statistics, nor results of laboratory experiments, it is, and for this very reason, better adapted to ordinary practical purposes. It embodies the results of the author's experience, study, and reflection, together with thoughts from pagan and Christian writers, and from Holy Scripture. Some passing remarks may now lack actuality, but the principles and their application remain true. The requirements and qualities of teachers are explained, and practical advice concerning the details of college life is given. Above

all, the author wants to instil in the hearts of those who are called to the work of education a sense of the nobleness of their task and of their great responsibility.

In the preface to the second edition of "The Practice of Christian Education" (1889), he quotes approvingly passages from a speech delivered in 1889 by M. Fallières, then minister of public instruction, now president of France: "The development of the intellect is not the last word in education. . . . The will must be exercised, and man must be trained for the conduct of life. . . . In the style of Tacitus and Pascal, however beautiful it may be, there is something more interesting than the style, namely the man, and in the man himself something greater than the man, the eternal truth whose disciple and organ he is." Father Monfat, however, requires more than this; he wants to explain better the "eternal truth" which, even twenty-three years ago, French secularism shrank from referring to God. Education will not be complete if it is not Christian.

Today, more than ever, education is the vital need of society, and it is the one ambition of the Society of Mary to unite its modest efforts with those of other teaching orders in meeting this need by giving a thorough training to youth "on whom rests the hope, not merely of civil society, but also of the Catholic Church" (Const. S.M., app. 1).

C. A. DUBRAY, S.M.

The Marist College,
Washington, D. C.

THE GREGORIAN WORK OF SOLESMES*

Twenty years ago, on the other side of the ocean, the present writer was invited to lecture on musical matters before bishop Fava, of Grenoble, and a large audience of priests, students, and laymen. Even at that time, the cause of Gregorian chant was thriving there; but some of the narrow-minded among its apostles had tried to preconize an exclusive use of the same in liturgical offices, and to preclude the admittance of figured music even in an auxiliary capacity. Such being the position, the theoretical purpose of the lecture had to be, and indeed was, in the first place, a justification of the right of figured music to be accepted in our churches, if we are to keep in perfect accord with the regulations of the Church and the dictates of common sense. And then as to its practical purpose, it tended to show that priests should take the lead in matter of Gregorian chant and church music; and it mapped out a set of efficient directions for a musical apostolate, mainly in parochial life. This lecture was kindly approved by bishop Fava, and became, to some extent, a program of action in his diocese.

On this side of the ocean, it would perhaps be a more serviceable endeavor to vindicate the right to life for Gregorian chant itself.

In fact, figured music is not objected to in American churches, and it may be affirmed that everybody likes it.

Some people, it is true, from sad experience, might be tempted to come to the opposite conclusion. For instance, at the end of 1905, the Dolphin Press of Philadelphia made a noble attempt to provide Catholic priests and musicians with a beautiful review of sacred music; and the periodical "Church Music" was founded. But, after

*Lecture delivered in the Winter Course, Assembly Room, McMahon Hall, Catholic University of America, March 14, 1912.

four years of sterile effort and a heavy financial loss, "Church Music" was compelled to suspend: it was not supported, and yet many similar publications are successful in Europe.

Another instance. Certain American music publishers, highly admiring the wise directions given for church music by Pope Pius X, have tried to follow them by dropping their old stocks of valueless pieces and issuing new masses and motets of better coin. And, a few weeks ago, from the most important of those firms, this depressing message was sent to a friend: "In regard to our Catholic Church catalogue, we have done a good deal of work, and have met with very little response".

However, let us take for granted that figured music is welcome in American churches, and does or will easily enjoy a favourable position.

As to Gregorian chant, the purest and sweetest form of divine praise, there are many, many places in which it has not yet conquered its due position of prominence. No wonder: Gregorian chant is not the musical language of everybody; like the Latin language, it is a kind of specialty; it cannot be well understood and appreciated by our congregations without a previous education, just as it cannot be well rendered by our choristers without a previous training. Moreover, in past days, this country knew more of missionary struggles and activities than of quiet enjoyment of liturgical life; and Gregorian chant properly is a liturgical emanation, born of the liturgy, fostered by the liturgy and for the liturgy, almost meaningless out of the liturgy. And, finally, Gregorian chant is a hallowed and sacred thing, which Catholic nations with long traditions naturally worship as their venerable property, whereas young and strenuous nations need to be accustomed to it before giving way to their enthusiasm.

Anyhow, this form of divine praise, this special musical language, this flower of the liturgy, this old and sacred thing, called Gregorian chant, is the treasure of our Catholic Church; and she wants to keep it as the most adequate expression of her love for her Divine Spouse; and she strives to make it the daily bread of our religious life, in so far as this life has to be manifested in musical form. Everybody knows that. And as everybody is ready to act accordingly when occasion arises, there is no need directly to plead the cause of Gregorian chant.

Furthermore, it would perhaps be premature to map out programs of action, the needs being so various, the positions so different, and the Catholic life so new in many places. But one thing is certain, and we may hold to it: when due preparation has been made, when the proper ideas have been spread, when the work of concentration, as necessary for social as for individual creations, has been carried on long enough, the Catholic people of this country will do their best, and succeed, perhaps even take the lead, because the Catholic Church has no better or more faithful children in any part of the world.

Therefore let us drop the subject apparently brought up by the foregoing prelude, and modestly keep along the speculative line. This line, nevertheless, will have its practical import by way of exemplification, as the real purpose of the present paper is to sketch the Gregorian work accomplished by the Benedictines of Solesmes, to mention some of the difficulties they had to overcome, and to state their past successes or to foresee their future achievements.

I

In 1880, a little volume came out that stirred up the musical world of Europe. This book gave a well founded

hope of a near revival for the venerable Gregorian repertory. And, above all, it afforded a code of rational and practical rules of musical rendering, evidently born of a knowledge and practice of the genuine liturgical melodies, but applicable to any, even to the most defective, of our plain chant editions actually in use.

This little book was called "*Les Mélodies Grégoriennes*," and its author, Dom Joseph Pothier, was a Benedictine monk of the French Congregation of Solesmes.

It should be noted that the way had been paved for "*Les Mélodies Grégoriennes*" by a large amount of work heaped up in the secular world during the 19th century. For fifty years the Gregorian question had been dealt with by the elite of our musical theorists, and many books had been written, and numberless articles had been published in the newspapers and musical Reviews, striving to arouse the public interest and bring forth a genuine restoration of our ancient melodies. Still, in 1860, at a musical congress held in Paris, the question of plain chant had been stated, and resolved according to a memorandum offered by Canon Gontier, a collaborator of Solesmes, whose name will be mentioned presently. Still more, the Commission of "*Rheims et Cambrai*" had issued an excellent edition of so-called Gregorian chant, which was then in use in many dioceses: this edition had been worked out according to the bilingual manuscript of Montpellier and some other manuscripts from Saint Gall; only the editors had neglected the grouping of notes, and had systematically transferred many melisms from unaccented to accented syllables.

Evidently, the air was full of ideas, tendencies, and needs, which found their concrete expression in Dom Pothier's book.

But the conspicuous value of this book came from its set of clear and easy rules of rendering, known as the system of oratorical rhythm. "*Sing as you speak*" be-

came a popular axiom, thanks to which every good talker felt entitled to be made a good choirmaster; sometimes, in his own estimation, a better one than experienced and reputed musicians. Things went so far along this line that, in 1892, some priests, who were rather poor musicians, believed it to be their duty to start a musical periodical, "*La Revue du Chant Grégorien*": a congress of "*L'Alliance des Maisons d'Education Chrétienne*", held at Grenoble in September, afforded them a very fine occasion for placing their first number and securing a number of subscribers; and, as their science had been exhausted by the said first number, they immediately cried out to Solesmes for help; and a few months later the success of the periodical was assured. Dom Pothier has written its editorials for eighteen years; and "*La Revue du Chant Grégorien*" is now in its twentieth year of successful life. Poor "*Church Music*" Review, that died after four years!

Of course, a position like that was not quite logical. Gregorian chant is music, and musical practice requires natural gifts and proper training, and ungifted or untrained musicians are a plague, even, or rather chiefly, in archaic music. The result was that nine out of ten of the Gregorian performances we had to go through for twenty-five years were impaired by unnatural rhythmical exertion, jerked accentuation, puffed up expression. This was bad; however not so bad as nothing at all. Time could set everything right, so it was hoped. And, at least, the old apathy had been shaken out, and the good will of numberless workers secured: this was something, it was even much for the moment. And this much had been brought about within a very short while by Dom Pothier's book.

Now, if Dom Pothier was invited to give his name to the new movement, he was by no means the only worker, nor even the only leader. Practically the whole Bene-

dictine Congregation of Solesmes must be credited with the honor of the work, and several names are connected with the burden of its direction.

First of all, we have to mention Dom Guéranger, the first Abbot of Solesmes. He had been the originator of the liturgical unity, of which the Gregorian restoration was an integral part. From the dawn of his priesthood, Dom Guéranger's writings manifested his love for the old melodies of the Church and his disdain for the caricatures of the same produced in modern times. As Abbot of Solesmes, head of a community of men whose daily duty was to sing the divine praises, he could, and ought to give way to his musical zeal. At first he aimed at a logical and natural interpretation of the usual books, valueless as they were, well knowing that the poorest edition, if properly sung, will do better than even Saint Gregory's Antiphony, if badly rendered. He felt that plain chant is a true language, which improves from continuous practice. He assumed that it is, as Canon Gontier puts it, "the sung prayer of the people, its text is prose, its movement is recitation, its prosody is the common accentuation, its tonality is the people's tonality, to wit, the natural scale of sounds." Finally, he succeeded, and, in his monastery, he gave to the poor remnants of Gregorian melodies this special accent and devotional rhythm that nobody seemed to have previously suspected.

Then, certain circumstances led him to plan the improvement of the books themselves by a sincere and systematic consultation of "the sources"; and he drew up as follows the principle of restoration: "When manuscripts of different epochs and countries agree upon a version, we may be sure we have recovered the Gregorian melody". In fact, as Saint Gregory's manuscript was not to be found in any place, the comparison of old manuscripts had to be the means of the restoration.

The first man called to the new work by Dom Guéranger was Dom Paul Jausions.

From the time of his religious profession, September 1856, Dom Jausions labored for the Gregorian revival. Ten years later, he was visiting the libraries of the great cities in France, studying and copying manuscripts. Unfortunately his will was stronger than his body; and death ended his mission in September 1870: he was only thirty-six years old. But, in due time, Dom Jausions had chosen a suitable collaborator: a young priest, a simple novice in Solesmes, then called Brother Joseph Pothier. This novice was the future president of the Pontifical Commission for the restoration of Gregorian chant.

But let us not forget the name of Canon Gontier. Attached to the cathedral of Le Mans diocese, to which Solesmes belongs, he lived in the vicinity of the monastery, an intimate friend of Dom Guéranger, a helpmate to Dom Jausions and Dom Pothier, and a forerunner of the Gregorian revival. In 1859 he published his "*Méthode Raisonnée de Plain-Chant*," inspired both by the processes of rendering in use at Solesmes, and by a thorough study of the old theorists. Indeed, Canon Gontier had to face many objections, to uproot many prejudices, and his task was a very hard one. But he played his part of precursor well. And when "*Les Mélodies Grégoriennes*" came out, the musical world was half-prepared to accept the teaching of the new book. The next year, 1881, Canon Gontier, after a glance at the new promised land, went to the world of eternal harmony.

So far, we have seen four men, in the quiet retreat of a monastery, preparing the Gregorian conquest. From 1880, many Benedictines, and monks of other orders, and priests, and laymen, became active and conspicuous on the new battlefield. We cannot quote them all, as we

have to deal with work, and not with biography. However, we owe a special mention to a man who came to Solesmes for admission in 1875, made profession in 1877, and was ordained priest in 1879. This man, already a good musician, was initiated by Dom Pothier himself in Gregorian art; he was then invited by Dom Couturier, second Abbot of Solesmes, to create a *Schola*, which was annexed to the choir after 1880; in 1889 he was ordered to take the general direction of the singing in the monastery. At the same time, he started, and has kept up to the present day, the wonderful periodical "*La Paléographie Musicale*". At length, in 1906, he wrote his invaluable book "*Le Nombre Musical Grégorien*". He is, truly, the musical soul of Solesmes, always keeping up the ideal standards of sound theory and magnificent practice, always kind and accessible to the numberless visitors who come to him for initiation or enlightenment from all parts of the world. Already destined to live as long as the Gregorian cause itself, the name of this man is Dom André Mocquereau.

ABEL L. GABERT.

(*To Be Continued.*)

SURVEY OF THE FIELD

The teacher who would avoid a rut and continue to grow in power must keep in touch with everything that looks towards advance in methods of teaching. Each day should give him a clearer insight into the meaning and application of the principles of education, nor can he afford to lose sight of the current educational policies which are constantly modifying the work of our schools. This program is surely large enough to occupy all the hours that may be spared from the actual work of the classroom, but something more than all this is requisite. The rapid advance of pure science and the profound modifications that are being brought about in the social and economic world by the varied applications of recent

THE TEACHER

AND

SCIENTIFIC PROGRESS

discoveries imperatively demand of teachers in all departments of education a reshaping of the work of education so as to secure adequate adjustments to the environment

into which the pupils must pass on leaving school. It is not to be expected, however, that the rank and file of our teachers will have the requisite training or will be able to find sufficient time to peruse the technical journals in the various fields of science which record the daily progress of the vast army of research workers. There are, however, several periodicals published in English which gather up and present in popular form the most important advances made along the various lines of investigation, and some of these should be within the reach of all teachers. The *Internationale Wochenschrift*, February 4, 1911, published in full a lecture delivered in

the presence of his Majesty the German Emperor at the founding of the Kaiser Wilhelm Society for the Promotion of Science, in January, 1911, by Professor Emil Fischer. This document contains an admirable popular resumé of the recent progress of chemical science and of some of its more important applications to modern life. An English translation of the lecture from the pen of Professor Marston Hamlin appeared in the *EDUCATIONAL REVIEW* for March 1912. The wide-awake teacher will find it valuable as a help to keep abreast of the times.

For a generation past the work of original research was conducted chiefly by university professors. Modern conditions are rendering this two-fold function of the professor more and more difficult. The ever-increasing number of students, with their constant demands upon the professor's time, leaves little leisure for research. In the words of Professor Fischer "In the modern university laboratory a routine rules that is comparable with that in an average factory or mercantile concern, and the instructors lose all too easily that tranquility of mind and broad outlook on the great problems of research in the grueling responsibilities of the day's work."

TEACHING There are springing up in Germany and in
AND this country research institutes in which the
RESEARCH investigators are wholly freed from the work
 of teaching. This promises to be a great gain
 to the work of research, but the university
professor who ceases to be an investigator thereby loses much of his freshness and power in dealing with the maturing minds of the young men who come to him for guidance in the realm of higher learning.

The discovery of the Röntgen rays led to the subsequent discovery of radioactivity. Radium has changed our conception of chemical elements. The radioactive elements, of which some two dozen are known at present, decompose spontaneously, thus showing the possibility of

transmuting chemical elements. Many applications for radium have been found in medicine. The RADIUM scarcity of the element, however, has limited developments along this line. From the worthless by-products of thorium manufacture, Professor Hahn has recently prepared and isolated a valuable radioactive substance which he calls mesothorium. An amount of this substance equal to ten grams of pure radium bromide can be secured each year from the thorium by-products. This annual output is practically equal to the entire world's supply of radium heretofore available. We may now look for many valuable applications in this direction.

The chemical horizon has been indefinitely widened during the last few years through the high temperature, 3000° C, readily obtainable by means of the electric fur-

nace, and the extremely low temperatures which may now be produced HIGH AND LOW TEMPERATURES through liquid air and liquid hydrogen.

The temperature in the latter case dropping to 252° C. below zero. The results obtained through this wide range of temperature are not confined to the realms of pure chemistry. They are already assuming vast proportions in agriculture and in the varied processes of manufacture.

Beside a mighty waterfall in Norway there has recently been erected an immense factory for the production of nitric acid from the nitrogen of the air. Artificial saltpeter is being produced in large quantities and the nitrous acid used by German dye works now comes, in large measure, from this source. Calcium nitride has for some time been produced from the nitrogen of the air. The latest discovery in this line A NEW SOURCE OF FERTILIZERS is a process by which the nitrogen of the air is made to combine directly with hydrogen for the production of ammonia.

Developments along this line will be of untold value in the production of cheap fertilizers for agricultural purposes.

With the lessened cost of production of fertilizers our soils may be made to yield many times their present harvests, and thus the cost of living, which now frightens so many of us, may be halved or quartered through the advance of chemical science.

The refining of gold, silver and copper has been immensely simplified through the application of electro-chemical methods. A method has recently
 PRECIPITATING been perfected by Professor Fischer by
 IRON which iron is precipitated by the electric currents from the solution of an iron salt.

Iron thus obtained is extremely pure and may be magnetized and demagnetized with great rapidity. A fact which has been taken advantage of to more than double the power of electro-motors. Moreover, it may be seen at a glance that in the production of iron in this way possibilities are opened up for the production of seamless iron tubes, etc.

Much has been said of our wholesale waste of fuel. Burning coal for the direct production of steam power is
 a very wasteful process, since more than 85%
 ECONOMY of the latent energy of the coal is lost. We
 OF are now learning to transform the coal into
 FUEL producer-gas and to burn this in gas motors. By this process we get more than three times the result from the coal in motor power besides obtaining many valuable by-products, such as ammonia, tar, etc. This field of economy, however, has only been recently opened up and we may expect still greater results in the immediate future.

Progress in the methods of organic synthesis is such as to give us a reasonable hope that food stuffs may be
 produced in the laboratory in the near future.
 SYNTHETIC It is hard at the present time to forecast the
 FOODS changes that this would bring into the social and economic world.

Great results are expected in the near future from the joint results of chemistry and biology. Numerous prod-

ucts from the chemical laboratory, such as celluloid, colloidion, and smokeless powder, including artificial "silk" and "horse-hair," have passed the experimental stage. Besides the synthetic coal-tar dyes, of which the most notable is synthetic indigo, chemists have recently been able to isolate the green coloring matter of leaves, which plays such an important part in the beginning of the synthetic processes of nature, and the red coloring mat-

ter of the blood, which carries the oxygen
 SYNTHETIC to support the fires of life. These latter
 RUBBER achievements are very interesting from a
 theoretical point of view, but from a practical standpoint the manufacture of synthetic rubber, which now seems to be assured, is of far greater importance.

Other fields of science present similar discoveries leading to deep-seated social and economic changes. Our educational institutions, which are supported by society for the express purpose
 CONSERVATIVE of adjusting each generation of children
 TENDENCIES to the new conditions, must take on corresponding changes in the scope and methods of their work. But institutions, particularly educational institutions, change slowly. They are protected to a large extent from the passing storms of change and tend to remain wedded to old ideals. The new demands, however, cannot long be refused a hearing.

Under the somewhat alarming title "The Dam is Out," Professor Kennedy of the University of North Dakota, contributes to the EDUCATIONAL REVIEW a vivid picture of the breaking up of the old order and the consequent chaos into which our educational institutions are plunged. He believes that a new alignment must be reached and new ideals must shape old tendencies and bend our educational institutions to new situations. He says:

“The New Education could well paraphrase the words of Patrick Henry in its attempt to secure reasonable concessions from the old corporate monopoly: ‘We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the monopoly. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. The war is inevitable, and let it come! I repeat it, Sir, let it come!’ The new education—the industrial in all its forms, the commercial, the agricultural, the pedagogical—then had nothing to do but to recognize that a state of war existed, and that the old monopoly had declared it in wrongfully, and without authority from society, damming up the social stream. The New then began, and continued to dynamite the dam by forceful and persistent agitation, until now the whole dammed stream is upon us in a torrent! Educational conventions, local, state and national, think and talk of nothing else than how to bring order out of the chaos following the flood. The old mills are in danger of being carried away, and promoters representing dominant social interests are surveying the ground below with a view to putting up mills to supply the social needs. The old monopolies are too busy preserving even what they have, to make much of a protest against these new enterprises.”

The signs of change are everywhere in the field of education. Vocational schools were delayed for a long time. Germany preceded us in this line by a quarter of a century. And now, when at last we have been reluctantly forced to take up this line of work, the social and economic forces brought to bear on the schools are so great as to threaten revolution

instead of a healthy development. It is evident to thoughtful educators that something must be done, and must be done at once, to ease the situation. The high schools must be developed along their own lines; the day

when they can be regarded as mere feeders
 INDEPENDENT for colleges and universities is gone. The
 AIM OF THE high school and the college must be ad-
 HIGH SCHOOL justed to each other so as to admit of
 greater freedom in the scope of the high
 school work. Professor Kennedy sets this forth very
 clearly in a well-considered page of his article:

"The idea of 'studies by Divine right' must be abandoned. It is not, of course, contended that any kind of a simple, diluted, or scattering course is equal to the closely knit, complex, and highly organized bundles of knowledge represented in others. Any course, to be worthy, must be such as to challenge the best efforts of the student. But the great activity found in society must

appear in the school. Society is crying
 RESPONSE TO out for help in the business and com-
 SOCIAL NEEDS mercial world, and hence the high school
 must turn out a product of this type. Nor

must it put the brand of inferiority upon this product, or upon any other. There is no reason for thinking that the boy or girl who is well trained in the field of business, and able to take a responsible position, is not as truly educated, though in a different direction, as is the boy or girl who spends years upon Latin and Greek, and then is unable to do any real work in the busy world when the high school course is completed. Society is crying out for boys deft of hand, and for girls versed in the theory and practice of the fundamentals of house-

keeping and homemaking; and hence manual,
 DOMESTIC or industrial work, and cooking and sewing,
 SCIENCE with their correlative sciences, will be found
 in the high schools of the future, and will be
 taught by such experts and in such a scientific manner,

“The New Education could well paraphrase the words of Patrick Henry in its attempt to secure reasonable concessions from the old corporate monopoly: ‘We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the monopoly. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. The war is inevitable, and let it come! I repeat it, Sir, let it come!’ The new education—the industrial in all its forms, the commercial, the agricultural, the pedagogical—then had nothing to do but to recognize that a state of war existed, and that the old monopoly had declared it in wrongfully, and without authority from society, damming up the social stream. The New then began, and continued to dynamite the dam by forceful and persistent agitation, until now the whole dammed stream is upon us in a torrent! Educational conventions, local, state and national, think and talk of nothing else than how to bring order out of the chaos following the flood. The old mills are in danger of being carried away, and promoters representing dominant social interests are surveying the ground below with a view to putting up mills to supply the social needs. The old monopolies are too busy preserving even what they have, to make much of a protest against these new enterprises.”

The signs of change are everywhere in the field of education. Vocational schools were delayed for a long time. Germany preceded us in this line by a quarter of a century. And now, when at last we have been reluctantly forced to take up this line of work, the social and economic forces brought to bear on the schools are so great as to threaten revolution

THE COMING
OF VOCATIONAL
SCHOOLS

instead of a healthy development. It is evident to thoughtful educators that something must be done, and must be done at once, to ease the situation. The high schools must be developed along their own lines; the day

when they can be regarded as mere feeders
 INDEPENDENT for colleges and universities is gone. The
 AIM OF THE high school and the college must be ad-
 HIGH SCHOOL justed to each other so as to admit of
 greater freedom in the scope of the high
 school work. Professor Kennedy sets this forth very
 clearly in a well-considered page of his article:

"The idea of 'studies by Divine right' must be abandoned. It is not, of course, contended that any kind of a simple, diluted, or scattering course is equal to the closely knit, complex, and highly organized bundles of knowledge represented in others. Any course, to be worthy, must be such as to challenge the best efforts of the student. But the great activity found in society must appear in the school. Society is crying

RESPONSE TO out for help in the business and com-
 SOCIAL NEEDS mercial world, and hence the high school
 must turn out a product of this type. Nor

must it put the brand of inferiority upon this product, or upon any other. There is no reason for thinking that the boy or girl who is well trained in the field of business, and able to take a responsible position, is not as truly educated, though in a different direction, as is the boy or girl who spends years upon Latin and Greek, and then is unable to do any real work in the busy world when the high school course is completed. Society is crying out for boys deft of hand, and for girls versed in the theory and practice of the fundamentals of house-

keeping and homemaking; and hence manual,
 DOMESTIC or industrial work, and cooking and sewing,
 SCIENCE with their correlative sciences, will be found
 in the high schools of the future, and will be
 taught by such experts and in such a scientific manner,

3

that they will be as substantial, and will challenge effort to the same extent as the literary subjects. They will be, in every way, as truly educative as the old lines, and, in fact, much more so to many. Society is also crying out for expert and scientific farming; for agriculture, after all, is the foundation of individual and national life and happiness. And so agriculture will be offered in schools where the environment demands it; not that every pupil must take it, any more than that every pupil must take Latin; but that he may take it if he wishes

and needs it. And here again, as with AGRICULTURE every course offered, it must be worthy, and must be stamped as worthy and honorable. Society also demands and needs more real teachers, especially in the rural schools, and there is no adequate agency at present for furnishing the supply, nor even a small fraction of the supply. The solution would seem to be to establish and adequately equip for this purpose a pedagogical department in the PEDAGOGY newer type of high school. All the facilities are at hand; why not utilize them? IN HIGH SCHOOLS * * *

If the present high schools are not reconstructed and diversified, as here indicated, their day of reckoning is near at hand. Even now, independent schools of various kinds, representative of these modern and pressing demands, are being established. This is largely true because the old monopolists, holding to the theory of the Divine right of certain subjects, have held the fort and refused the right of domicile to the newer lines. If the policy becomes general, of establishing independent and special schools to supply the demands of society, the tax-paying public will soon be confronted with the problem of double, treble, or quadruple taxation to support all the different kinds of high schools in their inevitable duplication of

work, and it does not take much of a prophet to foretell which type will suffer most when the day of reckoning comes: the old-line, cultural or college preparatory high schools on the one hand, or those ministering to the demands of an active efficient world, on the other. This undoubted result would be an irreparable loss, for we

DANGER OF

OVER CONSERVATISM

need the old-line high school curriculum as much as ever. It would be sheer philistinism to injure it in word or deed. It is too bad that its representatives have been afflicted with such shortsightedness and jealousy. * * * The theory has prevailed too long, and to too great an extent, that the education which society provides and pays for is given to the individual as his right, to be used as he wishes; instead of being loaned to him as a trust to be used for the benefit of society. When the individual is educated, he is largely indebted to society. Hence it is that society wishes those things taught in the schools which tend to better conditions in those directions.

"The same mental attitude may be said to have prevailed to some extent in the college situation. There is much in the present college view which has come down from the merely traditional past. Whole sections of the old college mill have been brought down bodily from the past and fitted into the new plant—or, rather, the partially reconstructed plant. Many anomalies, and even contradictions, still remain. The first two years of Greek,

not so long ago, were considered of high school grade, and unworthy of college credit. New and modern demands have forced the college to give and to credit first work in Greek. Not so long ago the first four years of Latin—including Vergil—were considered of secondary grade, and unworthy of college credit. Now, in many colleges, only the first two years are discredited

CHANGES IN
COLLEGE
CURRICULUM

as unworthy to be given college credit. And yet first work in German and French is considered worthy as college work. The day will soon come, and it should, when first work in Latin will take its place in college with first work in Greek and in the modern languages. It will tend to encourage the study of Latin. Physics may be begun either in the high school or in college; so may chemistry or botany; but not so the study of bookkeeping and business practice. Most colleges are still afflicted with the doctrine of formal discipline in an aggravated degree, in requiring a foreign language for entrance, even though the student does not continue, and does not need to continue, that language in college."

Those interested in Catholic high schools should study the situation in our public schools with a view to avoiding the mistakes which were there made and with the further view of profiting by the helpful suggestions which are being developed as order is being shaped out of the present chaos.

THOMAS EDWARD SHIELDS

EDUCATIONAL NOTES

The following paragraphs, which appeared in Bulletin 1911, No. 13, whole number 460, issued by the United States Bureau of Education (pp. 12-13), have given widespread offense to Catholics:

A very large part of private education in the United States from the lowest to the highest grade is carried on by religious organizations. With very few exceptions (in the case of schools for dependents, delinquents, and defectives) these schools receive no public aid; and those not receiving public aid are only rarely under public supervision and that of the most perfunctory character. No system of certification prevails with regard to teachers in these schools; and they develop their own standards according to their own needs. Except for colleges and some forms of secondary education, it is not possible to procure statistics. In general it is true that the competition of the public schools tends to cause these private institutions to endeavor not to fall too far behind in the quality of their teaching. In these schools, especially those under the Roman Catholic Church, many of the teachers give their services as part of their religious duty, and where teachers work for pay, that is very low. As a rule, these schools are not experimental, but aim deliberately to parallel and if possible to fill the place of the public schools for certain classes of children. * * *

Over private educational agencies of all sorts there is almost no state control, except in the case of those that deal with delinquent or afflicted children. True to the prevalent individualism of America, it is assumed by the state that the demands of those who patronize the private schools and the competition of those under public management is sufficient to insure the quality of the

work of the former. In New York and Connecticut there are certain beginnings of state supervision, but they are not yet significant, except in the particular respect that scholarship standards in secondary education are made largely the same in New York state for both public and private schools by a system of examinations conducted by public authorities. But in such matters as certification of teachers, standards of attendance, equipment, and methods of teaching there exists no form of public control.

It should not, indeed, surprise any one that these paragraphs should prove offensive to Catholics. They seem to imply, in the first place, that our Catholic schools are inferior to the public schools, an admission which Catholics would be very slow to make. And in view of the recent developments, few fair-minded men who are familiar with the situation would take such a position. The teachers in our Catholic schools are men and women who devote their whole lives to the work with a singleness of purpose seldom found outside the ranks of the teaching orders of the Catholic Church. Of course there will be individual opinion, but it is questionable whether such opinion should be put forth dogmatically in the report of the Commissioner of Education.

Again, the writer, whether intentionally or not, conveys the idea that our Catholic schools have neither system nor principles of their own and that their sole aim is to copy the public schools and try to keep up with their standards. It is inconceivable that the Catholic body would be so lacking in intelligence as to contribute some twenty-five millions of dollars annually to so poor a cause.

Naturally our Catholic schools resent interference or supervision on the part of state officials. Catholics are called upon to pay their share of the taxes for the support of state schools, which fall so far below their ideal

of what a school should be that they contribute voluntarily to the support of the Catholic school system, which provides schools worthy, in their judgment, to take over the education of their children.

Again, there runs through these paragraphs something more than an implication that our Catholic schools have no definite system and that our teachers give no guarantee to their patrons of their qualification to hold their positions. The writer was evidently unaware of the splendid advances that have been made in the organization of Catholic schools since the days of the Third Plenary Council of Baltimore.

It is only fair to the Bureau of Education, in view of the impression made by this unfortunate page of its Bulletin, to give as wide publicity as possible to the following letter from the present Commissioner of Education to the President of one of our colleges, who wrote to him in protest against the unfairness of the statements in the Bulletin. A copy of this letter with further comment from the Commissioner appeared in the Catholic Chronicle, Erie, Pa., February 24.

February 3, 1912.

President A. F. Trivelli, S. J.,
St. Ignatius College,
San Francisco, Cal.

Dear Sir:

I have read with much interest your letter of January 22, in which you protest against the following sentence in Bulletin 1911, No. 13, whole No. 460, p. 12: "In general it is true that the competition of the public schools tends to cause these private institutions to endeavor not to fall too far behind in the quality of their teaching." In as much as this Bulletin went to press before I came into the office of Commissioner, I had no opportunity of seeing the statement to which you refer, and my attention was first called to it after the receipt of your letter. I need not say that it is not the intention of this Bureau to do injustice to schools of any class, nor to give offense

by making comparisons of one kind of school with another. Our editors and proof readers are always cautioned in regard to this and other similar matters. I am sure that the construction you have given to the sentence did not occur to them, and I feel quite sure that it did not occur to the members of the Committee that prepared this report. However, their attention has been called to it, and I am sure they will be willing to make any possible correction of the statement in any future edition of the Bulletin. Five thousand copies of the first edition of the Bulletin were printed and most of them have been distributed. In these, of course, no correction can be made. As Commissioner of Education, I regard this Bureau as having the same kind of relation and obligation to private and parochial schools that it has to public schools, and in every possible way I shall try to make it serve all alike, and with equal good will and appreciation for the work of all.

Very respectfully,

P. P. CLAXTON, *Commissioner.*

"The National Bureau of Education is not a public school bureau, nor indeed is it merely a school bureau at all. It was established and maintained 'for the purpose of collecting such statistics and facts as shall show the condition and progress of education in the several states and territories and of diffusing such information respecting the organization of schools and school systems and methods of teaching as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country.' It is, therefore, interested in every educational agency, to the end that there may be a higher degree of education among all the people of the country, fitting them for the duties of citizenship, for industrial efficiency, and for all the responsibilities of life. May I add for myself, personally, that no one can have a higher admiration than I have for the devotion which the Catholic Church takes in the education of its people.

Yours sincerely,

P. P. CLAXTON, *Commissioner.*"

This statement of the Commissioner should not only satisfy those who took offense at the attitude betrayed by the writer of the offensive passages in the Bulletin, but it should serve to bring home to our people a realization of the value of the great work being accomplished by this National Bureau. The impression has been widespread that in some way the Bureau was meant as a part of the public school system. If the incident had no other consequence than the removal of this false impression, it should be regarded as fortunate. It is to be hoped hereafter that our schools will profit by the coöperation of the National Bureau of Education. It gives the present writer great pleasure to testify to the uniform courtesy that he has always received from the officers of the Bureau and the willingness that he has always found on the part of the employees to render every assistance within their power.

T. E. SHIELDS

It is not a new thing for solicitous parents to try to keep too bad or vicious companions away from their children, but they usually think little of the positive effects of good copy. The right kind of playmate for a child in its impressionable years may save many school bills, and even doctor's bills. It takes years and many schoolmasters to teach what ought to have been gained silently, surely, unthinkingly, through imitation of worthy associates, and to help unlearn the undesirable things learned by the same inevitable, imitative process from vicious companions.

Take, for example, the code with respect to "tattling." While any fair-minded person would denounce that kind of tattling which informs for the selfish satisfaction of getting the other fellow punished, yet who cannot see that not to inform against an enemy to common welfare

is to be a silent partner to the crime? To be an informer against all enemies of the public is one of the most fundamental civic virtues. Yet a foolish misrepresentation of the literal expression has become a false code of honor, fostered in school and perpetuated in civic life. How many shrink from attempting to right public abuses because the injury has not become so personal as to be felt! The public business becomes no part of any individual's business. As in school they felt it to be the teacher's business to right evils, they now turn it entirely over to the police, and then grumble at the corruption in public affairs. One can be a flagrant sinner "by minding his own business." There are sins of omission as well as commission. Our greatest civic sin is neglect of the public weal. While we fold our hands, stop our ears, and blind our eyes, the council barter away the franchise, the sheriff pockets his usurious fees, the tax collector keeps all that sticks to his fingers, the money kings hide their taxable property, the corporations swindle the patient public, and the patent-medicine man saps the life and vigor from the commonwealth. We know all these things are going on, but we believe in "minding our own business." Children must be taught in school that a rebel against the welfare of the school is a public malefactor.

FREDERICK E. BOLTON, *Principles of Education*.

In schools to which drawing has been admitted the time allotted to the subject is often utterly inadequate. An hour or an hour and a half a week is considered by programme makers very liberal; but how inadequate is that time! Drawing, I had almost said, is as valuable and important a mode of expressing thoughts and making exact records as language itself. An explorer has just been telling me of his experience when he got among savages whose language he could not speak. He got

what he wanted through his power to draw. Drawing was a way of talking without a vocabulary, and of getting a new vocabulary. As a mode of recording facts and events, drawing is in many cases a much better mode of expression than language. It is often a substitute for language. The university lecturer, for example, who can draw on the blackboard rapidly, vividly, and with accuracy, saves a great many words, and the lesson he is giving is grasped much more quickly by his class than it could be from verbal descriptions. * * *

Your service to the community, therefore, is three-fold. You train the eyes and hands of the children, and give them another means of expressing and recording what they see; you develop artistic quality in our national industries, and so promote the intellectual interests of the men and women employed in them; and you cultivate in the population at large the precious sense of beauty. Are not these worthy objects for the work of your lives? DR. CHARLES W. ELLIOTT, *Texas School Journal*, February, 1912.

A person is not always a good judge of his own worth; he may over-estimate his ability, or he may sometimes under-estimate it. Consequently it may be well to add that many of the endowments needed for success in other vocations are needed also for successful teaching. Alertness of intellect, tireless energy, inspiring enthusiasm, high moral purpose and a proper conception of the relations of teacher and pupil, coupled with correct ideas regarding the ends of education and proper methods of attaining them, can not fail to render a healthy and attractive person conspicuously successful as a teacher. Very few combine all these qualifications in grand and harmonious proportions, but all are needed, and they should be possessed in a reasonable degree of develop-

ment by every one who hopes to attain prominence in the profession of teaching.—*From Announcement of New York State Normal College.*

A good kindergarten is, first, a place of happy activity, not only for play's sake as some think, but of work such as little hands can do, in the spirit of play. And is not grown-up labor happier and better, if it can be done in a spirit of play? As Robert Louis Stevenson says: "In the joy of the actors lies the sense of any action. To miss the joy is to miss all."

In the songs and stories of the kindergarten the children find, as did our forefathers, the literature of the ballad, the heroic tale, to arouse their minds. In the nature work, they learn the names, observe the actions or habits, and take care, as far as they can, of flowers, vegetables, insects and animal pets. This work wakens and satisfies wholesome curiosity and cultivates sympathy and enjoyment with nature.

The handwork is done with many varieties of material, plastic, resistant, flexible, outline and solid, for picturing, building or manipulation; it is of many colors and forms, graded so as to give the easier things first; it gives pleasure and also food for the lively, out-reaching sight, hearing, and touch, and exercise for the growing muscles. It satisfies the eager instinct to work, to invent, "to make something all by myself," to create, as Froebel said, which is the real cause of many unlawful adventures with scissors, paste, ink and paint at home, but without which our buildings, railroads, bridges and machinery, our art and architecture would be non-existent.—C. GERALDINE O'GRADY, *Child-Welfare Magazine*, March, 1912.

In looking over school programs I am impressed sometimes with the length of the recitations. Grade teachers sometimes keep their whole rooms in one section that they may have longer recitations. I wonder at the wisdom of it. During the recitation the child should be engaged in intense, concentrated mental exercise if the period mean much to him. But how long is he able to attend with concentration? A very few seconds at a time. The recitation then must be a series of mental efforts. This series of mental efforts can not be kept up indefinitely without nervous fatigue. Consequently the recitation must be intense, but short. An experienced and thoughtful teacher is able usually to discern when that falling of nervous tension begins and can guide the length of her recitation, but it is a safe rule for an inexperienced teacher to follow a short recitation program to the letter.

Let us plan our programs, too, so there is opportunity for frequent relaxation and frequent exercise.—GRACE FERNANDES, *Oklahoma School Herald*.

SUMMER SESSION OF THE SISTERS COLLEGE

The second summer session of the Sisters College of the Catholic University of America will be held from July 1 to August 9, 1912. The office of the Registrar will be open for the registration of Summer School pupils from 9 A. M. to 6 P. M. on Saturday, June 30. The work of the Sisters College is conducted under the direction of the following:

EXECUTIVE OFFICERS

Committee of the Board of Trustees:

The Most Reverend Henry Moeller, S.T.D., Archbishop of Cincinnati.

The Right Reverend Matthew Harkins, S.T.D., Bishop of Providence.

The Right Reverend Michael Joseph Lavelle, A.B., A.M., LL.D., New York.

The Right Reverend Thomas Joseph Shahan, S.T.D., J.U.L., Rector.

Walter George Smith, A.B., A.M., LL.B.

Rector—Right Reverend Thomas Joseph Shahan, S.T.D., J.U.L.

Vice Rector—Very Reverend George Anthony Dougherty, S.T.D.

Dean—Very Reverend Thomas Edward Shields, Ph.D., LL.D.

Vice Dean—Very Reverend Edward Aloysius Pace, Ph.D., S.T.D., LL.D.

Secretary—Reverend Patrick Joseph McCormick, S.T.L., Ph.D.

Registrar—Charles Fox Borden, A.B., A.M., LL.B.

FACULTY

Right Reverend Thomas Joseph Shahan, S.T.D., J.U.L., Rector.

Very Reverend Aloysius Pace, Ph.D., S.T.D., LL.D., Professor of Philosophy.

Very Reverend Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education.

Charles Hallan McCarthy, Ph.D., Professor of American History.

Reverend William Turner, S.T.D., Professor of Philosophy.

Reverend James Joseph Fox, A.B., S.T.D., Associate Professor of Ethics.

- Aubrey Edward Landry, Ph.D., Associate Professor of Mathematics.
- Patrick Joseph Lennox, B.A., Associate Professor of English Language and Literature.
- Alfred Doolittle, A.B., Instructor in Mathematics and Astronomy.
- Frank O'Hara, Ph.D., Instructor in Political Economy.
- Reverend Nicholas Aloysius Weber, S.M., S.T.D., Instructor in History.
- Reverend Thomas Verner Moore, C.S.P., Ph.D., Instructor in Psychology.
- Reverend Abel Louis Gabert, Instructor in Ecclesiastical Music.
- Louis Henry Crook, S.B., Instructor in Physics and Mechanics.
- Xavier Teillard, B.L., Instructor in French.
- Reverend James Joseph O'Connor, S.T.L., Instructor in Latin.
- Francis Joseph Hemelt, A.B., Instructor in English.
- Reverend Patrick Joseph McCormick, S.T.L., Ph.D., Instructor in Education.
- Fred Knights Merriman, S.B., Instructor in Civil Engineering.
- John Bernard Parker, A.M., Instructor in Biology.
- Frederick Vernon Murphy, Graduate, École des Beaux Arts, Paris, Instructor in Architecture.
- James Francis Connor, A.B., Instructor in Mathematics.
- John Joseph Widmayer, B.S., Assistant in Physics.
- Reverend Ignatius Wagner, C. PP.S., A.B., Lecturer in Chemistry.
- H. B. Froning, A.B., Assistant in Chemistry.
- Paul Gleis, Ph.D., Professor of German Language and Literature.
- Reverend Sigourney W. P. Fay, Instructor in English and Latin.
- Rev. B. Marcetteau, S.S., Instructor in Latin.
- Herbert Wright, Instructor in Latin.
- Joseph Schneider, Brevet Supérieur de P'Académie de Paris, Assistant Librarian, Instructor in Library Science.
- Reverend Charles Warren Currier, Ph.D., Instructor in Spanish.
- Miss Sarah Devlin, M.A., Instructor in English.
- Reverend George W. Hoey, S.S., Instructor in Greek.
- Reverend Francis P. Lyons, Instructor in Sociology.
- Reverend James A. Geary, Assistant in Biology.
- John J. Greer, Assistant in Physics.
- Samuel Winkley Cole, Director of Music, Brookline Public Schools; Solfeggio and Public School Music Departments, New England Conservatory of Music; Department of Public School Music, Boston University.

CALENDAR

Saturday, June 29, 9 A. M. to 6 P. M.—Registration at the office of the Registrar.

Sunday, June 30, 9 A. M.—High Mass and formal opening of summer session.

Monday, July 1, 8 A. M.—Lectures begin, examinations for advanced standing, registration continued.

Friday, August 9.—Written examinations in the courses of the summer session.

Sunday, August 11, 8 P. M.—Beginning of retreat.

Sunday, August 18.—Close of retreat.

SCOPE OF THE SUMMER SESSION

The summer session of the Sisters College has been organized to give Catholic teachers an opportunity to profit by the facilities which are offered by the University and to obtain under Catholic auspices whatever may be helpful to them in their work. The courses include both the professional subjects which are of vital importance to every teacher and the academic subjects which are found in the usual school curriculum. Each subject is treated with a view both to content and method, and the aim throughout is to base educational theory and practice on Catholic principles.

The high character of the work done by the students at the summer session last year and the indications pointing to a large increase in the number of students who will attend the coming session have made it seem advisable to widen the scope of the work. The courses given last year, with few exceptions, will be repeated and new courses will be organized to continue the work from the point reached in the courses of last summer. These continuation courses are marked by an asterisk and are open to all students who successfully completed the work in the preliminary course in 1911, or who pass a successful examination at the beginning of this session in the matter covered by last year's course. However, where the nature of the work is such as not to demand continuity of treatment, e. g., history, the work of last year will not be repeated this year, as all students wishing to follow the course may take up the work of this year.

ACADEMIC CREDIT

- I. All the courses offered in the summer session are of collegiate grade. Each lecture course extends over 30 hours and if a successful examination be passed at the end of the year, will be credited towards a degree on the basis of 30 class hours taken at this University during any other portion of the school year. Laboratory courses cover ten hours a week and will count as half that number of hours towards a degree.
- II. A student may not take more than four credit courses, but may attend occasional lectures in such other courses as she may see fit.
- III. Credits earned in other colleges of approved standing, when filed with the Registrar, will count towards degrees in this University.
- IV. Credits gained through correspondence courses, when duly certified and filed with the Registrar, will count towards degrees.
- V. Students may take examinations for advanced standing in any of the courses in the summer session, but notice of such intention should be sent to the Dean of the summer school before June 30. Examinations for advanced standing will take place on July 1.
- VI. Credits will also be allowed for successful experience in teaching. Application for such credit must be made to the Dean.
- VII. Two years of college work, or one-half of the total credit for the A.B. degree must be earned by courses taken in residence at colleges of approved standing. One year's college work, or one-fourth of the total credit earned, must represent work done in residence at this University.
- VIII. Degrees may be taken by the pupils of the summer session under the faculties of Science, Letters or Philosophy by complying with the conditions set forth in the year-book of the University. The following group has been organized by the Department of Education with a view to the special needs of teachers. It will be noted that the courses are arranged in a schedule

of two hours a week throughout the school year. Each of these courses may be covered in two summer sessions.

Course Leading to the Degree of Bachelor of Arts

First Year

Subject:	hours per week.
Religion	1
Science and Art of Study, $\frac{1}{2}$ year,	
Primary Methods, $\frac{1}{2}$ year.....	2
English	2
Latin or Greek	2
French or German	2
Chemistry, Physics or Biology (with	
laboratory)	4
Mathematics	2
History	2
	<hr/>
	17

Second Year

Religion	1
Philosophy of Education	2
Philosophy	2
English	2
Latin or Greek	2
French or German	2
Drawing (with 2 lectures, 4 hrs. practice)	4
Elective	2
	<hr/>
	17

Third Year

Religion	1
Psychology of Education	2
History of Education	2
School Management	2
Sociology	2
Music	2
Electives	6
	<hr/>
	17

Fourth Year

Religion	1
General Methods	2
History of Education	2
History of Philosophy.....	2
General Psychology	2
Ethics (1st Session)½ }	2
History (2d Session) }	
Electives	6

 17

ADMISSION

Students are not required to pass an entrance examination, but if academic credit be desired the student should consult the Dean and present to him sufficient evidence to entitle her to matriculate as a college student. Registration and matriculation should be attended to as soon as possible after arrival at the University.

LOCATION

Students of the summer school arriving at the Union Station, Washington, should purchase tickets to University Station, on the Baltimore and Ohio Railroad and have their trunks rechecked. The most convenient way to reach the University is by the electric car marked "Brookland" going north on North Capitol Street, one square west of the station. On arriving at the university grounds, the students should go directly to the Registrar's office in McMahon Hall, where they will be assigned to the rooms reserved for them. Students who expect to arrive in Washington later than 6 P. M. should notify the Registrar in advance by letter or by telegram of the time of their arrival so that arrangements may be made to receive them.

EXPENSES

The tuition fee is \$25, which entitles the student to enter such courses as she may desire. No student, however, will

be allowed to earn credits in more than four courses. An additional fee of \$5 will be charged for materials used in laboratory courses. All tuition fees should be paid to the Registrar at the time of registration. No reduction will be allowed in board or tuition for late entrance or for withdrawal before the end of the session.

ACCOMMODATIONS

Accommodations will be provided on the university grounds for as many Sisters as possible. For board and room a uniform charge of \$40 will be made for the six weeks of the summer school. An additional charge of \$10 will be made for Sisters who remain for the retreat. No Sisters will be allowed to board in private families; they must reside on the university grounds or in some convent. Special provision, however, may be made for temporary convents in furnished houses in Brookland. Application for accommodations should be made as early as possible. The more desirable rooms will be assigned to those first applying. No Sister should come to the University without previously having ascertained that suitable accommodations have been secured.

UNIVERSITY POST OFFICE

The university post office in McMahon Hall will be open during the summer session. To avoid confusion the address should include the title of the community as well as the Sister's name.

TEXT-BOOKS

Text-books used in the various courses may be obtained at the university book store, but it would be well wherever possible to forward a list of the text-books desired a few weeks before the opening of the summer school so that a sufficient supply may be on hand.

COURSES OF INSTRUCTION

Education

1. THE PHILOSOPHY OF EDUCATION. A discussion of the facts, principles and theories which serve to determine the nature of the educative process and the aims and ideals of Catholic education. The course will be a continuation of that given last year under the title "The Principles of Education," and will complete the work called for in the second year of the Educational group. 9 A. M. daily.—*Thomas Edward Shields.*
2. PRIMARY METHODS. The general rules of method will be illustrated in the work of the first three grades. Special emphasis will be laid on the method of *teaching religion to little children.* 8 A. M. daily.—*Thomas Edward Shields.*
3. CATHOLIC SCHOOL ADMINISTRATION AND MANAGEMENT. Organization of Catholic schools; their relation to ecclesiastical authority; supervision; certification of teachers; standardization; curricula and text-books; details of school construction, equipment and maintenance; classroom management. 8 A. M. daily.—*Patrick J. McCormick.*
4. HISTORY OF EDUCATION. Renaissance and Reformation Period, continued. 9 A. M. daily.—*Patrick Joseph McCormick.*
5. METHODS OF TEACHING RELIGION. Historical outline of the subject; Christ's manner of teaching; the principles applied by the Church; recent developments of method. 12 noon daily.—*Edward A. Pace.*

Philosophy

6. GENETIC AND COMPARATIVE PSYCHOLOGY. A survey of the more important theories concerning mental development and the lower forms of consciousness. 10 A. M. daily.—*Edward A. Pace.*
7. PSYCHOLOGY I. A general course, including historical outline, discussion of methods and current theories with special reference to problems bearing on the philosophy of mind.—*Charles A. Dubray.*

8. INTRODUCTION TO PHILOSOPHY. A survey of the field of Philosophy; its divisions, methods and principal problems; the more important philosophical systems. 4 P. M. daily.—*Thomas V. Moore.*
9. HISTORY OF PHILOSOPHY. Ancient Philosophy. Development of philosophic methods, systems and terminologies in the Oriental, Greek and Roman schools; influence on Patristic and Scholastic philosophy. 8 A. M. daily.—*William Turner.*
10. LOGIC I. Analysis of mental processes from the point of view of clearness, consistency and validity; examination of arguments; rules of reasoning; estimation of evidence; logic of the sciences. 10 A. M.—*William Turner.*
11. LOGIC II.* The course in Logic begun last year will be completed. The course is open to all students who took the work at the last summer session or who pass an examination in the matter covered last year. 12 noon daily.—*James J. Fox.*
12. ETHICS. 1. Character and scope of Ethics—various systems of Ethics; criticism of chief erroneous systems. 2. Conduct—human acts and their end; principles regarding responsibility. 3. Morality of human acts—on what it depends. 4. The norm of right conduct—the objective norm; the interpretative norm; the obligatory norm—ultimate, God; immediate consequences. 5. Natural law and its properties—the eternal law. 6. The nature and origin of right—right and duty are correlatives; the nature and origin of society—civil authority. 10 A. M. daily.—*James J. Fox.*
13. SOCIOLOGY. The course in sociology is designed as a general introduction to the science, laying the foundation for intensive study of special problems. During the session of 1912 endeavor will be made to explain the nature and scope of sociology, to analyse social groups, showing their physical and psychical bases, the forms and functions of association, the factors preserving social order and those making for change, and to outline the principal present-day problems and efforts at social reform. As far as possible, the work will be coördinated with the sciences of psychology, ethics and economics. Attention will be directed to the practical bearing of social theory. 5 P. M. daily.—*Francis P. Lyons.*

14. ELEMENTS OF POLITICAL ECONOMY. Examination of the basic facts of economic life. The principles underlying production, consumption and valuation of goods and of services. 4 P. M. daily.—*Frank O'Hara.*

Mathematics

15. ALGEBRA. Selected topics in elementary algebra—factoring, fractions, linear equations and problems, theory of exponents, radicals, quadratics, simultaneous quadratics—with special reference throughout to graphical representation. 10 A. M. daily.—*James F. Connor.*
16. ADVANCED ALGEBRA.* Graphs of linear and quadratic expressions; progressions; logarithms; theory of equations; determinants. 10 A. M. daily.—*Aubrey E. Landry.*
17. PLANE GEOMETRY. Review of theorems in Books I and II, followed by a more extended treatment of the later books. Solution of originals will be insisted on throughout the course. 9 A. M. daily.—*Alfred Doolittle.*
18. GEOMETRY.* The first part of this course will be devoted largely to drill in the solution of originals in plane geometry. It is expected that from one-third to one-half of the time will be spent on solid geometry. 11 A. M. daily.—*James F. Connor.*
19. PLANE TRIGONOMETRY. Functions of acute angles; the right triangle; extension of formulae to angles of any magnitude; functions of the sum and difference of two angles, and allied formulae; the oblique triangle. The theory and use of logarithms will be treated in connection with the solution of triangles. 11 A. M. daily.—*Alfred Doolittle.*
20. PLANE ANALYTIC GEOMETRY.* Rectangular and polar coordinates; the straight line and circle; transformation of coördinates; tangents and normals; loci; conic sections. 11 A. M. daily.—*Aubrey E. Landry.*

Science

21. PHYSICS I. Mechanics, Sound, Light. 3 P. M. daily.—*Louis H. Crook.*

22. PHYSICS II.* Heat, Magnetism, Electricity. 5 P. M. daily.—*Louis H. Crook.*

Laboratory work to accompany both courses in Physics will be taken under Louis H. Crook with the assistance of John Joseph Widmayer and John J. Greer. The experiments will familiarize the students with all of the instruments used in the accurate quantitative measurement of the most important magnitudes in the subjects studied. Two hours daily.

23. CHEMISTRY I. Elementary Chemistry. The matter covered will be that usually treated in elementary text-books on chemistry. In the laboratory work McPherson and Henderson's Laboratory Manual will be supplemented and varied by the Instructor's notes. Five lectures a week, one written quiz, and ten hours laboratory. 3 to 6 P. M. daily.—*Ignatius A. Wagner.*

24. CHEMISTRY II.* The heavy metals; procedure of quantitative analysis; three lectures a week with daily written exercises in balancing equations. The laboratory work will deal with practical qualitative analysis. Twelve hours a week. 3 to 6 P. M.—*H. B. Froning.*

25. BIOLOGY I. In this course the student will study in the laboratory type forms ranging among animals from the amoeba to the insects and among plants from the unicellular forms to the mosses. As far as possible such types will be selected as have been found suitable for work in Biology in secondary schools. The lectures will be based upon the laboratory work. The course will consist of one lecture and two laboratory hours per day and is open to students beginning the work in Biology.

26. BIOLOGY II. In this course the number of hours and general plan of the work will be the same as for course I. The types for study will be selected among the animals from the mollusks and the vertebrates and among the plants from the ferns and the seed plants. This course is open to those who completed the course given last year or who have had the equivalent of course I. 3 to 6 P. M., daily.—*J. B. Parker and James A. Geary.*

Languages

27. ENGLISH I. RHETORIC IN THEORY AND PRACTICE. The principles of rhetoric and the forms of discourse; the fundamentals of English Prose Composition; frequent practice in theme writing, illustrating narration, de-

scription, exposition, and argumentation; private criticism and correction. 11 A. M., daily.—*Sarah Devlin.*

28. ENGLISH II. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (a) Outline History of English Literature from the Seventeenth to the Twentieth Century. (b) Study of the following works: (1) Pope: *Satires and Epistles*. (2) Shelley: *Prometheus Unbound*. (3) Macaulay: *Essay on Addison*. 11 A. M., daily.—*Francis J. Hemelt.*
29. ENGLISH III. ADVANCED ENGLISH PROSE COMPOSITION. The Technique of English Style; frequent practice in the writing of the Essay and the Short Story; private criticism and correction. 12, noon, daily.—*Francis J. Hemelt.*
30. ENGLISH IV. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (a) Outline History of English Literature from the Seventh to the Seventeenth Century. (b) Study of the following works: (1) Chaucer: *Prologue to the Canterbury Tales*. (2) Sidney: *Defence of Poesie*. (3) Shakespeare: *Macbeth*. 10 A. M., daily.—*Patrick J. Lennox.*
31. ENGLISH V. HISTORY OF ENGLISH LITERATURE. Intensive study of the Elizabethan and Jacobean Period, with Comparative Literature. 11 A. M., daily.—*Patrick J. Lennox.*
32. ENGLISH VI. HISTORY OF ENGLISH LITERATURE. Intensive study of the Pre-Shakespearean English Drama, with Comparative Literature, and the Technique of the Drama. 12, noon, daily.—*Sigourney W. P. Fay.*
33. LATIN I. For beginners. Pearson's "The Essentials of Latin." 3 P. M. daily.—*James J. O'Connor.*
34. LATIN II. Caesar's *Gallic War*—Interpretation. Three hours per week. Historical outline of Latin literature, two hours per week. 4 P. M. daily.—*James J. O'Connor.*
35. LATIN III. Cicero's *Orations Against Catiline* or *Essay on Old Age*. Two hours per week. Versification with applications to Vergil, Ovid, and Horace. One hour per week. Outline of the syntax of the noun. One hour per week. Prose composition based on Bradley's *Arnold's Latin Prose Composition*. One hour per week. 3 P. M. daily.—*Herbert F. Wright.*

36. LATIN IV. Livy's Orations—Analysis and interpretation. 4 P. M. daily.—*Herbert F. Wright.*
37. LATIN V. Cicero "Pro Lege Manilia": analysis and interpretation. *Latin Composition* based on "Pro Lege Manilia." Virgil "Georgics" extracts from II and IV. *Grammar: Syntax of Nouns and Pronouns. Information on Text-Books and Methods. History of Latin Literature.* I. General Outline. II. Special study of Principal Writers. 12, noon, daily.—*B. Marcetteau.*
38. GREEK I. For beginners. 8 A. M. daily.—*George W. Hoey.*
39. GREEK II. Advanced; matter will be arranged to meet needs of pupils. 9 A. M. daily.—*George W. Hoey.*
40. GREEK III. Literature. 11 A. M. daily.—*George W. Hoey.*
41. GERMAN I. For beginners. 9 A. M. daily.—*Paul Gleis.*
42. GERMAN II. Advanced course; matter will be arranged to meet students' needs. 10 A. M. daily.—*Paul Gleis.*
43. FRENCH I. French sounds; elements of grammar; drill in verbs; translation of French into English and of English into French. 11 A. M. daily.—*Xavier Teillard.*
44. FRENCH II. Study of Idioms; reading of classical and modern writers; composition; conversation. 12 noon daily.—*Xavier Teillard.*
45. SPANISH LANGUAGE. Orthography and syntax combined; grammar; reading; translations; dialogues and their analysis; selections from Don Quixote with analysis; conversation; instructions for private study. 10 A. M. daily.—*Charles W. Currier.*
46. SPANISH LITERATURE. Origin of Romance languages; the Troubadours and Troveres; dialects of the Spanish peninsula; dawn of Castilian literature; secondary epoch of Spanish poetry with the original meters; the Cid ballads; the Dance of Death and other songs; the miracle plays and the early Spanish drama; romances of Chivalry; history of the 14th and 15th centuries; the romance Juan Boscam, Garcilaso de la Vega; the Italian meter, the sonnet; Diego Hurtado de Mendoza;

history of the 16th century; the great literary triumvirate; Cervantes; prose in the 16th and 17th centuries; Lopez de Vega; Calderon de la Barca; the mystics in prose and poetry; dramatic school of Cervantes; other eminent dramatists; poets of note in both hemispheres; the Araucana; the decline of literature in the 17th and 18th centuries; prose writers in Spain in the 19th century; poetry in the 19th century; changes in language and literature since the 17th century; general review of the history of Spanish literature. 11 A. M. daily.—*Charles W. Currier.*

History

47. **CHURCH HISTORY.** The modern period of the history of the Church will be considered. Special attention will be paid to the causes and results of such important movements as the Reformation and the French Revolution, the work and influence of the Council of Trent, and the success of the counter-reformation. The problems which confront the teacher in the teaching of Church History will be discussed. 3 P. M. daily.—*Nicholas A. Weber.*
48. **GENERAL HISTORY.** This course will consider the period extending from 1273 to 1517. It will not be confined to the general presentation of the civil history of the various states, but will devote special attention to the great intellectual movement of the time and state its influence on the eventful history of the subsequent period. Frequent occasion will present itself to discuss the methods of historical instruction. 4 P. M. daily.—*Nicholas A. Weber.*
49. **AMERICAN POLITICAL HISTORY.** This course includes a brief synopsis of the progress of geographical science from the era of the Phoenicians to the discovery of America. The exploration and settlement of the New World is treated more fully. A careful examination is made of the development of England's North American colonies. An account of the principal events of the era of American independence will complete the course. 11 A. M. daily.—*Charles H. McCarthy.*
50. **AMERICAN CONSTITUTIONAL HISTORY.** The purpose of these lectures is to enable the student to read with profit the treatises on political science and constitutional law.

In fact, they give a sufficient outline of the elements of both sciences and simplify very much the teaching of civil government. The course will be similar to that given during the summer of 1911. 12 noon daily.—*Charles H. McCarthy.*

Art

51. **FREEHAND DRAWING.** Drawing of simple geometrical solids and casts from the antique; the representation of form in line, light and shade; the composition of simple masses and linear perspective. 8 A. M. daily.—*Frederick V. Murphy.*
52. **DECORATIVE ART.** The study of Historic Ornament and the Theory and Use of Color as a medium of expression, supplemented by exercises in out-door sketching. 9 A. M. daily.—*Frederick V. Murphy.*
53. **MECHANICAL DRAWING.** Use of instruments; line shading; problems in geometrical drawing—orthographic and isometric projection; sketching and lettering. 3 P. M. daily.—*Fred K. Merriman.*

Music

54. **MUSIC I.** Harmony, counterpoint, musical composition. 8 A. M. daily.—*A. L. Gabert.*
55. **MUSIC II.** Gregorian Chant—History, theory, practice, accompaniment. 11 A. M. daily.—*A. L. Gabert.*
56. **MUSIC III.** Normal Course. Elementary Vocal Music. 5 and 7 P. M. daily—July 27 to Aug. 9 (details will be announced later).—*Samuel W. Cole.*

Library Science

57. Study of standard works of reference, bibliography, principal schemes of classification, codes of cataloguing rules, various forms of cataloguing, charging systems, accession methods, book buying, book binding, indexing, library organization. This course will include the following five lectures of general interest, on dates to be announced later:
1. History of Printing.
 2. Bibliography.
 3. Standard works of reference.
 4. Copyright law in the United States, International copyright law.
 5. Organization of library.
- 10 A. M. daily.—*Joseph Schneider.*

SCHEDULE OF COURSES

A. M.

8	2	Primary Methods.....	<i>Shields</i>
	3	Catholic School Administration.....	<i>McCormick</i>
	9	History of Philosophy.....	<i>Turner</i>
	38	Greek I.....	<i>Hoey</i>
	51	Freehand Drawing.....	<i>Murphy</i>
	54	Music I.....	<i>Gabert</i>

9	1	Philosophy of Education.....	<i>Shields</i>
	4	History of Education.....	<i>McCormick</i>
	17	Geometry I.....	<i>Doolittle</i>
	39	Greek II.....	<i>Hoey</i>
	41	German I.....	<i>Gleis</i>
	52	Decorative Art.....	<i>Murphy</i>

10	6	Genetic Psychology.....	<i>Pace</i>
	10	Logic I.....	<i>Turner</i>
	12	Ethics.....	<i>Fox</i>
	15	Algebra.....	<i>Connor</i>
	16	Advanced Algebra.....	<i>Landry</i>
	30	English IV.....	<i>Lennox</i>
	42	German II.....	<i>Gleis</i>
	45	Spanish I.....	<i>Currier</i>

11	18	Geometry II.....	<i>Connor</i>
	19	Trigonometry.....	<i>Doolittle</i>
	20	Analytic Geometry.....	<i>Landry</i>
	27	English I.....	<i>Devlin</i>
	28	English II.....	<i>Hemelt</i>
	31	English V.....	<i>Lennox</i>
	40	Greek III.....	<i>Hoey</i>
	43	French I.....	<i>Teillard</i>
	46	Spanish II.....	<i>Currier</i>
	49	American Political History.....	<i>McCarthy</i>
	55	Music II.....	<i>Gabert</i>

12	5	Methods of Teaching Religion.....	<i>Pace</i>
	11	Logic II.....	<i>Fox</i>
	29	English III.....	<i>Hemelt</i>
	32	English VI.....	<i>Fay</i>
	37	Latin V.....	<i>Marcetteau</i>
	44	French II.....	<i>Teillard</i>
	50	American Constitutional History.....	<i>McCarthy</i>

P. M.

3	7	General Psychology.....	<i>Dubray</i>
	21	Physics I.....	<i>Crook</i>
		Physics (Labatory).	
	23	Chemistry I.....	<i>Wagner</i>
	24	Chemistry II.....	<i>Froning</i>
	25	Biology I.....	<i>Parker</i>
		Biology (Laboratory).	
	33	Latin I.....	<i>O'Connor</i>
	35	Latin III.....	<i>Wright</i>
	47	Church History.....	<i>Weber</i>
	53	Mechanical Drawing.....	<i>Merriman</i>

4	8	Introduction to Philosophy.....	<i>Moore</i>
	14	Political Economy.....	<i>O'Hara</i>
		Physics (Labatory).	
		Chemistry (Laboratory).	
		Biology (Laboratory).	
	34	Latin II.....	<i>O'Connor</i>
	36	Latin IV.....	<i>Wright</i>
	48	General History.....	<i>Weber</i>

5	13	Sociology.....	<i>Lyons</i>
	22	Physics II.....	<i>Crook</i>
		Physics (Laboratory).	
		Chemistry (Laboratory).	
	26	Biology II.....	<i>Parker</i>
		Biology (Laboratory).	
	56	Music III.....	<i>Cole</i>
	57	Library Science.....	<i>Schneider</i>

CURRENT EVENTS

IMPORTANT DECISION SUSTAINED

The objections of the Public School Board of Altoona, Penn., to the recent decision of Judge James W. Shull, of Perry County, Penn., in the matter of the attendance of parish school children at the manual training classes of the public schools were dismissed on March 12, by Judge John W. Reed, of Jefferson County, Penn. The opinion of Judge Reed which is of more than local interest and significance is as follows:

This case was heard before Judge Shull of the 41st Judicial District specially presiding. After issues joined, the parties concerned dispensed with trial by jury and submitted the decision of the case to the court under act of April 22, 1874, P. L. 109. Judge Shull filed his findings of fact and conclusions of law Dec. 30, 1911. Subsequently exceptions were filed to these findings (although not submitted for my inspection) by the defendants. The term of office of Judge Shull having expired in the meantime, the exceptions were argued before me.

Counsel have supplemented their oral arguments with exhaustive briefs, and from these the general character of the exceptions filed are plainly indicated. Judge Shull, in his decision of the case has complied with the requirements of the statute by stating separately and distinctly the facts and conclusions of law found by him. To these twenty-seven exceptions have been filed by the defendants. The first, second and two and one-half allege error in the failure of the court to specifically and separately answer each one of the defendants' requests for findings of fact and law. But this is not exacted by the statute. The defendants' requests are practically and substantially answered by the findings of the court and this is all that the law requires. *Com. vs. Monongahela Co.*, 216 Pa., 108. The third to the fourteenth inclusive allege error in the affirmation by the court of certain of the

plaintiffs' requests for findings of facts, and the sixteenth to the eighteenth inclusive allege error in the findings of fact by the court.

From a careful reading of the testimony, I am unable to discover any substantial error in the action of the court complained of by these several exceptions. The facts so far as they are material to a proper disposition of the case are specially found by the court and upon ample and sufficient evidence to sustain them. If the case had been tried before a jury, the evidence would have required the questions of fact involved in these findings, to have been submitted for their determination, and, in the absence of clear and palpable error, their verdict upon them would have been a finality. The same is true of the findings of fact by the court. The fifteenth exception alleges error in the court's statement of the question for determination, but in my opinion it is a fair and accurate statement of the question raised by the pleadings and evidence.

The remaining exceptions challenge the legal conclusions announced by the court. The defendants attack the constitutionality of section 401 of the Act of 1911 known as the school code on various grounds. The attack on the title to this is without merit. The attempt to show that the additional schools provided for by section 401 are not a part of the public school system of the State or that these additional schools are intended to give special privilege to pupils of other schools than the public schools cannot find support anywhere in the act. These additional schools when established are as much a part of the public school system of the commonwealth as are the elementary schools, and like the elementary schools or the high schools are open to every one qualified to attend them. They are to be maintained and conducted as a part of the public school system, and just why the section of the act providing for their establishment is not germane to the subject expressed in the title of the act is beyond my comprehension. No more am I able to see how this section offends against art. 9, sec. 7 of the constitution. It cannot be seriously contended that one is bound to get all his educa-

tion in the public schools. He may get part there and part elsewhere. There is no reason in the contention that a boy who attends a private school or sectarian school which exempts him from attending the public schools may not enter a public manual training school that is open and free to everyone qualified to enter it, or because such privilege is accorded him by this section of the act that it is therefore giving aid or assistance to a private or sectarian school in violation of the fundamental law. It is no more apparent that section 401 of the school code collides with art. 10 sec. 2 of the constitution. The money raised for the support of a manual training school, maintained and conducted as a part of the common school system of the State, is not appropriated to, or used for the support of any sectarian school because some boy is admitted to its privileges who may have qualified for his admission in a sectarian school.

Such manual training school is open and free to everyone qualified for admission, and no inquiry is made as a prerequisite to his admission how or where he acquired his previous training entitling him to its privileges. It seems to me to be too clear for argument that this section of the act does not transgress any of the provisions of the constitution to which reference is made. It is earnestly argued, however, that the manual training school into which this applicant seeks to be admitted is not a manual training school established and maintained under section 401, but is the culmination of the elementary manual training as taught in the elementary public schools, established and maintained under section 1607 of the school code, and it is therefore contended that no one can be admitted to it except one who is enrolled as a pupil in such elementary public school. This, perhaps, is the crux of the case. But the trial judge has found as a fact that the manual training school to which admission is sought is established and maintained as an additional school or department for manual training under section 401, and since the evidence warrants this finding, it must be treated as conclusive on this question. If it be conceded, however, that the school board never formally established a separate and independent manual

training school under section 401, it cannot be contended, under the evidence, that it has not been maintaining and conducting such school. I cannot agree with contention that a manual training school may not be established and maintained under section 401, in the same building where an elementary public school is conducted. This manual training school is maintained and conducted independent of and wholly apart from the elementary public school. It is exclusively under the management and instruction of persons not qualified to teach in the elementary public school and the instruction given in it is not in vital touch with the course of study prescribed for such school. It does not constitute any part of the curriculum of the elementary school and while it is conducted in a room in the same building where the elementary schools established under section 1607 are conducted, it is as separate and distinct from those schools as if it were conducted in a building in some other part of the city. In brief this manual training school has all the earmarks of one established and maintained under section 401, and absolutely none of the elementary schools established under section 1607. If it be admitted that it is the climax of the manual training received in the elementary public school there is no more reason for excluding their applicant from its benefit because he is not matriculated in such elementary school than there would be for excluding him from the public high school because he had not qualified for admission to it in the elementary public schools. In any aspect of the case, I fail to see any error committed by the trial judge in the conclusions reached, or decree entered by him. And now, March 12, 1912, the exceptions filed by the defendants to the opinion and decree of the court are dismissed.

THE ST. LOUIS EDUCATIONAL CONFERENCE

The Department of Superintendence of the National Education Association held its annual meeting at St. Louis, Mo., Feb. 27, 28, and 29. The National Council of Education and the Department of Normal Schools of the National Education

Association held meetings at the same time. Other societies, namely, The National Society for the Study of Education, The Society of College Teachers of Education, The National Committee on Agricultural Education, and the Educational Press of America, also met at the same time and place.

In the Department of Superintendence the papers read and the topics discussed were as follows:

Feb. 27,—Topic: Organization Affecting the Course of Study and Economy of Time. (1) Waste and Efficiency in School Studies,—W. H. Elson, Superintendent of Schools, Cleveland, Ohio. (2) Departmental Teaching in the Elementary Grades,—W. L. Stephens, Superintendent of Schools, Lincoln, Neb. (3) The Child versus Promotion Machinery,—D. E. Philips, President, Board of Education, Denver, Col. (4) Some Adjustments and Changes in the Course of Study and School Organization Suggested by the Needs and Capacities of Children that Vary From the Standards Set for Average Pupils,—D. H. Christensen, Superintendent of Schools, Salt Lake City, Utah. (5) The Junior High School; a New Plan of School Organization,—J. H. Francis, Superintendent of Schools, Los Angeles, Cal.

Topic: The Determining of School Efficiency. (1) The Value of the Educational Commission in Determining the Efficiency of a City School System,—Calvin N. Kendall, Commissioner of Education, Trenton, N. J. (2) The Relation of the Urban Community to its School System,—M. G. Brumbaugh, Superintendent of Schools, Philadelphia, Penn. (3) How May a City Best Determine its Unmet Educational Needs?—W. H. Allen, Director, Bureau of Municipal Research, New York, N. Y. (4) The Principles Underlying Municipal Investigation of City School Systems,—Paul H. Hanus, Professor of Theory and Practice of Education, Harvard University, Cambridge, Mass. (5) Quantitative Tests in Education,—George H. Chatfield, Secretary, Permanent Census Board, New York, N. Y. (6) The Criteria of Judgment in Determining the Relative Efficiency of City School Systems,—W. E. Chancellor, Superintendent of Schools, South Norwalk, Conn.

Addresses: *Ideals and Modern Education*, by A. Ross Hill, President, University of Missouri, Columbia, Mo.; *The Function of the Kindergarten in the American Public School System*, by Lucy Wheelock, Wheelock Kindergarten Training School, Boston, Mass.

Feb. 28,—Topic: *Problems Relating to Child Welfare*. (1) *The Duty of Superintendents in the Enforcement of Child Labor Laws*,—Owen R. Lovejoy, General Secretary, National Child Labor Committee, New York, N. Y. (2) *How Far Shall the Public School System Care for the Feeble minded?*—James H. Van Sickle, Superintendent of Schools, Springfield, Mass. (3) *Does the City Trade School Successfully Meet the Demand for Vocational Education for the City Child?*—Carrol G. Pearse, Superintendent of Schools, Milwaukee, Wis. (4) *How Should the School System Contribute to an Intelligent Choice of Vocation on the Part of the Pupil?*—George P. Knox, Assistant Superintendent of Schools, St. Louis, Mo. (5) *The Education of Girls*,—L. D. Harvey, President of Stout Institute, Menomonie, Wis.

Round Table of State and County Superintendents—Topic: *Agriculture in the Rural School*. (1) *The Educative Value of the Study of Agriculture*,—Earl Barnes, Lecturer on Educational Topics, Philadelphia, Pa. (2) *The Teaching of Agriculture in the Schools*: (a) *To What Extent Can Agriculture be Taught Below the High School?* What the States Have Done in Teaching Agriculture in the Rural Schools,—Philander P. Claxton, United States Commissioner of Education, Washington, D. C. (3) *The Next Step in Teaching Agriculture in Rural Schools*.

Round Table of Superintendents of Larger Cities,—(1) *Types of Special Schools in the Larger American Cities with Special Courses of Training for Special Groups of Children*. (2) *A Definite Propaganda to Impress upon the American Mind the Necessity of an Expansion of the Field of Education to Provide as Ample Facilities for Education by Work and Education by Play as are Now Provided for Education by Study*.

Round Table of Superintendents of Smaller Cities,—(1) *Scientific Study of School Work in Arithmetic*. (2) *The*

Unified High School. (3) Utilization of the School Plant. (4) Discussion.

Addresses: America's Most Important Unsolved Educational Problems,—United States Commissioner Claxton. The Schoolhouse as the Civic and Social Center of the Community,—Edward J. Ward, University of Wisconsin, Madison, Wis.

Feb. 29,—Joint Session with the National Council of Education.—Topic: By What Standards or Tests Shall the Efficiency of a School or System of Schools be Measured? Papers: "The Bookman" in His Relation to the Textbook Problem,—Frank A. Fitzpatrick, Manager, American Book Company, Boston, Mass. (2) The Effect on Education and Morals of the Moving Picture Shows,—Joseph R. Fulk, Superintendent of Schools, Seward, Neb. (3) The Standardization of Janitor Service,—Guy Wilson, Superintendent of Schools, Connorsville, Ind. (4) Relative Cost of Education of High and Elementary School Pupils,—Ernest O. Holland, Superintendent of Schools, Louisville, Ky.

In the meetings of the National Council of Education reports were received from the Committee on The Cultural Element and Economy of Time in Education, the Committee on Special High School Preparation of Candidates for Normal Schools, the Committee on Problems Relating to the Health of the School, the Committee on Rural School Education.

Department of Normal Schools. Address on The Attitude of the Normal Schools Towards Education,—W. J. Hawkins, President of State Normal School, Warrensburg, Mo. Papers on the following subjects were read and discussed: (1) The Work of the Normal School in Reorganization of the Elementary School Curriculum,—James V. Sturgis, President of State Normal School, Geneseo, N. Y. (2) The Place of the State Normal School in Agricultural Education,—E. E. Balcomb, Department of Agricultural Education, State Normal and Industrial College, Greensboro, N. C. (3) Standards of Measuring the Efficiency of Normal School Students,—Charles McKenny, President of State Normal School, Milwaukee, Wis. (4) Report of Committee of Eleven on Normal School Statistics.

Society of College Teachers of Education. Papers and discussions were as follows:—(1) What Should be the Difference between Graduate and Undergraduate Work in Education?—Edward F. Buchner, Professor of Education and Philosophy, Johns Hopkins University, Baltimore, Md. (2) The Relation of Normal Schools to Departments and Schools of Education in Universities,—George F. James, Dean of the College of Education, University of Minnesota, Minneapolis, Minn. (3) Undergraduate Degrees in Education in Various Colleges and Universities, and Their Academic and Professional Requirements.—James E. Lough, Professor of Experimental Psychology, University of the City of New York.

NOTABLE GIFTS AND BEQUESTS

The Catholic University of America has lately received the following generous bequests: by the will of the late Mrs. Lucy Wharton Drexel, of Philadelphia, the sum of \$10,000; from the estate of the late Mr. James Farrell, of Boston, Mass., the sum of \$500. The University has also been made a residuary legatee of Mr. Farrell's estate.

A gift of 600 shares of valuable mining stock has been presented to the Catholic University by the members of the family of the late Mr. Robert A. Johnston, of Milwaukee, Wis. The gift is in memory of Mr. Johnston who was deeply interested in the welfare of the University. The donors are: Mrs. Ellen A. Johnston, of Milwaukee, Wis., and her children, the Rev. Robert S. Johnston, S. J., Mr. Harry Johnston, Mrs. Paul Henry Fretz, and Mr. Walter V. Johnston.

A benefactor who does not care to have his name made known has given \$10,000 to the Catholic University for the Gibbons Memorial Hall fund.

Miss Stella Hamilton of Omaha, Nebraska, has donated \$5,000 to the Catholic University to establish a theological scholarship for students of the diocese of Omaha.

At the annual meeting of the Alumni of Villanova College held recently in Philadelphia, it was announced that a gift of \$100,000 had been received from Mr. Bernard Corr for the

by Very Rev. Martin J. Geraghty, D. D., O. S. A., Provincial of the Augustinian order.

A CATHOLIC LEADER AND EDUCATOR

In the death of Brother Justin which occurred on February 28, at Philadelphia, the Church in America lost one of its best known educators and the community to which he belonged one of its most efficient leaders. Brother Justin, although born in Ireland, spent most of his life in this country. He entered the community of the Brothers of Christian Schools in Montreal, in 1853, and taught in the Brothers' grammar and higher schools in the cities of Montreal, Quebec, Baltimore and Washington. His administrative work began in the Brothers' Academy in Utica, N. Y., six years after leaving the novitiate, and for the remainder of his lengthy career he was entrusted with the highest and most important offices of his community. As a very young religious he was chosen to undertake the organization of Catholic schools for boys in the western part of the United States, and he labored there with conspicuous success especially in the diocese of San Francisco. New York was, however, the scene of his chief labors and the field of his widest influence. As President of Manhattan College and Provincial of the Brothers of that Province he was a prominent figure in the educational and religious activities of the metropolis. An educator of the truest type, his interests centered in his pupils, and the great numbers who came under his direction were affected by him not only during a few years of school or college life, but ever afterward. The magnificent demonstration that attended his funeral in St. Patrick's Cathedral, and the encomia pronounced by the secular and religious press everywhere his name was known, attest the esteem in which he was universally held. As the Rev. Father Chidwick said in the funeral oration when speaking in behalf of the pupils of Brother Justin, "He deserves well of our country and of our Church. He was the heart and head of the four provinces of his order in this country. He commanded armies, he led companies, he fought battles and won victories, and he has received the crown.

His praises will be told from San Francisco to Halifax, and Baltimore. He has fought the good fight. He has kept the faith in all its integrity. When he spoke to us of the Church, what respect, what love did he show! He inspired all of us. Yes, he has preserved the faith, he has taught it to others by the thousands—priests, prelates and laymen. I know of very few men who could teach lessons of Christian doctrine better than Brother Justin. Today, if opportunity offered he could have as distinguished a cortege as any man in the world could bring together, but in this he could not nor would not see his reward. He sought it in the crown of justice from the Heavenly Father whom he served so long and faithfully."

THE NEW BISHOP OF RICHMOND

The Rt. Rev. Denis J. O'Connell, since December, 1908, Auxiliary Bishop of San Francisco, was installed as Bishop of Richmond, Va., on March 19. The ceremony took place in the Cathedral of the Sacred Heart, Richmond, in the presence of His Eminence Cardinal Gibbons, many Archbishops and Bishops, the Governor of the State of Virginia, the Mayor of Richmond and distinguished members of the clergy and the laity. The Solemn Mass was sung by the Rt. Rev. Henry P. Northrop, D. D., Bishop of Charleston, S. C., and the Papal Bulls were read by the Rt. Rev. Monsignor Shahan of the Catholic University of America.

The Alumni of St. Mary's Seminary, Baltimore, of the American College, Rome, and of the Catholic University, Washington, attended in large numbers. There were also present representatives from St. Mary's College, Belmont, N. C., St. Charles' College, Catonsville, Md., St. Mary's Seminary, Baltimore, Niagara University, Duquesne University, Pittsburgh, Georgetown University, and the Catholic University, Washington. The faculty of the Catholic University were attired in academic robes.

In the addresses of Cardinal Gibbons and Bishop Hoban, of Scranton, Pa., and in the sermon of Rev. E. M. Tierney, of Lynchburg, Va., the work of Bishop O'Connell as an educator

was particularly extolled. In reviewing his career as Rector of the American College, Rome, as Rector of the Catholic University, Washington, and as first President of the Catholic Educational Association, the hope was warmly expressed that his apostolic zeal in the cause of Catholic education would continue and would realize abundant fruit in the diocese of Richmond.

PATRICK J. MCCORMICK.

SCHOOL LEGISLATION

The following Bills, passed or proposed prior to February 7 of this year, in Congress and the Legislatures of several states, serve to still further emphasize the growing tendency towards agricultural education which was commented on in the February REVIEW. Space does not permit us to print many of the proposed enactments which have a purely local interest. It will also be noticed that there is a tendency towards the spread of vocational schools. Many will observe with interest the growing recognition of woman's right to be represented in bodies governing educational institutions.

The establishment of teachers' retirement funds is growing in popularity throughout the country. Bill 131, pending in the Senate of New York State, indicates that the socialistic element is active in the educational legislation of that State. Not content with feeding the children in the elementary schools, it is proposed that the State shall establish scholarships for the support of young men in college. The development of normal schools and the attention paid to the professional training of teachers in many parts of the country is a healthy sign.

UNITED STATES CONGRESS*

Bill 252, to establish in the Department of Commerce and Labor a Bureau to be known as the Children's Bureau, passed by a vote of 54 to 20. The Owen Bill 4834, now pending in the Senate, provides for agricultural extension departments and is similar to H. B. 18160, mentioned in the last issue of the REVIEW. The Gallinger Bill 4855, now pending in the Senate, is to amend the code for the District of Columbia relating to institutions of learning. The following are some of the educational bills pending in the House.

18861 (Brantley).—Increasing the appropriations to the

*Cf. Legislative Circulars 4 and 5, Bureau of Education.

State agricultural colleges for the purpose of maintaining departments of highways, drainage, and irrigation.

18956 (Hay).—Army appropriation bill includes \$75,000 for the various schools of the army.

18960 (Lamb).—Department of Agriculture appropriation bill includes \$1,866,000 for Office of Experiment Stations.

18966 (Lawrence).—Creating a Commission to investigate the practicability and advisability of the establishment of a Pan-American university or a Pan-American bureau of education.

18967 (Lawrence, by request).—To convene an international conference on education to consider the possibility of educational coöperation among the nations.

H. J. Res. 229 (Sharp).—Favoring the establishment of a national vocational school as the most appropriate memorial to Abraham Lincoln, and authorizing the Lincoln Memorial Commission to execute plans for the same.

KENTUCKY

Bills reported favorable in the Senate: Providing for examination of teachers for certificates; empowering Boards of Trustees of graded schools to levy a tax for maintenance; providing for new State Board of Education; to increase the efficiency of County Superintendents and County Boards of Education; giving to teachers in public schools credit for five days' attendance at County Institutes.

Bills passed in the House: To allow women to vote in school elections; to increase per capita appropriation for Kentucky School for the Deaf to \$150.

Bills pending in the House: To create a curfew law for cities of the first and second class; to establish in Logan County an agricultural experiment station; appointing three women on Board of Trustees of State University.

MARYLAND

Bill pending in the Senate: To appropriate \$50,000 for improvement of State Normal School No. 2.

Bill pending in the House: (36) Extending compulsory education over entire State—maximum age 14—minimum attendance outside Baltimore four consecutive months.

MASSACHUSETTS

In a report to the General Court relating to supervision of educational institutions receiving aid from the Commonwealth, the Board of Education recommended that a resolve be passed directing said Board to make a report to the General Court annually relative to such institutions; that the Board and its agents be authorized and empowered to inspect the educational and other activities of such institutions, and secure from them such reports as it may deem necessary.

MISSISSIPPI.

Bills passed the Senate: (42) To amend an act to establish the Mississippi Normal College; (67) providing for agricultural high schools; (200) making the Governor and Superintendent of Education members of the Board of Trustees of the State higher educational institutions.

Bills reported favorably in Senate: (66) Requiring completion of ten grades of school work for admission to the Industrial Institute and College and the A. and M. College; (182) authorizing State Superintendent to employ architects to prepare suitable plans and specifications for rural school buildings and designs for landscape gardens for same.

Bills pending in Senate: (166) To regulate the employment of children in mills, tanneries and manufacturing establishments; (139) to create separate Board of Trustees for the University of Mississippi, the A. and M. College, and the Industrial Institute and College; (210) providing that elections for the levy of taxes for equipment and maintenance of agricultural high schools shall be held only once in every four years.

Bills passed the House: (124) To limit the number of changes in school text-books; (194) to require ten grades of

school work as entrance requirement to the Industrial Institute and College at Columbus and to the A. and M. College at Starkville; Concurrent Resolution 19, requesting the Governor to designate by proclamation a "good roads and rural school consolidation week" (adopted).

Bill pending in House: (295) To authorize County School Boards to divide their counties into supervisory districts, and to employ District Supervisors for the public schools in certain cases.

NEW JERSEY

Bills pending in Senate: (20) Requiring that a Board of Education consisting of nine members shall be appointed by the Mayor or other chief executive officer in each city, town, township, borough, and school district or municipality other than those whose Boards of Education now consist of less than nine members each; (94) requiring each County Superintendent to devote his entire time to his official duties, making the highest grade teachers' certificate issued in the State a requisite for eligibility to said office, fixing the salary of the office at \$3,000 per year; (95) relating to retirement on half pay for teachers, principals and superintendents at the minimum school service of thirty-five years; (96) apportioning to each district \$500 for each teacher of special classes for blind, deaf or subnormal children; (116) providing that one or more women shall be on each Board of Education whose members are appointed; (120) providing for limiting class enrollment in public schools to 45 children, forbidding establishment of high schools or high school departments without consent of the State Board of Education.

Pending in Assembly: To extend public school privileges to persons over 20 years of age at the discretion of the District Board of Education; changing Arbor Day from first Friday of May to second Friday of April; requiring local Boards of Health to examine for sanitary purposes each school-house once a year, and to report to the Commissioner of Education; providing free railroad transportation to the Assistant

Commissioners of Education, inspectors of school buildings and school accounts; making it a misdemeanor for persons salaried in school work to contribute to political funds or be interested in any transaction in which the Board of Education is a party.

NEW YORK

Bills pending in Senate: (30) Raising maximum annuity of the public school teachers' retirement fund of greater New York from \$1,500 to \$1,750; (46) to amend Act of 1911, establishing a College of Forestry at Syracuse University; (107) appropriating \$100,000 of \$400,000 previously authorized for construction of new buildings at Buffalo State Normal School; (109) to appropriate \$50,000 to build and equip a range of glass houses for teaching floriculture at the State College of Agriculture, Cornell University; (118) to appropriate \$50,000 for purchase of addition to site of State Normal College; (123) to establish a State Board for improving the condition of the blind; (131) to establish State scholarships for the aid of students in colleges; (132) to extend the term of instruction of State pupils at institutions for the deaf and the blind; (142) to appropriate \$700,000 for the establishment of the State Library and for the purchase of furniture and office fixtures for the State Education Building; (275) to establish a State School of Agriculture at Kenka College; (277) conferring upon the Board of Regents the supervision of experiments on living animals.

Bills pending in Assembly: (68) Appropriating \$50,000 to establish a State School of Agriculture in the County of Greene; (186) to permit the establishment of an agricultural demonstration farm and winter school in any county of the State as an extension grant of the State College of Agriculture; (222) removing the maximum limit to amount deducted in any one year from salaries of teachers and principals in New York City for retirement fund, also removes the maximum limit of annuity paid such persons on retirement; (223) appropriating \$50,000 to build and equip a range of glass houses for teaching floriculture at State College of Agriculture at

Cornell University; (226) appropriating \$10,000 to establish a State School of Sanitary Science and Public Health at Cornell University; (240) directing the Adjutant General to formulate and issue books of instruction directing the drilling and schooling in the manual of arms of all boys of 12 years of age or over in the public schools of the State; (281) authorizing County Boards of Supervisors to levy taxes for improvement of agricultural conditions.

RHODE ISLAND

Bill pending in House: To provide for the care of neglected or mistreated minors under 17 years of age.

SOUTH CAROLINA

A Bill to establish an industrial school for boys passed both houses over the Governor's veto.

Bills pending in Senate: To create a State Commission of elementary agricultural education; to provide for physical examination of school children and students in colleges by a physician selected by Boards of Trustees (passed the House).

Bill pending in House: Providing for 51 additional scholarships in the one year agricultural course at Clemson College.

VIRGINIA

Bills pending in the House: Providing removal of any Education Commission to devise stable methods for the maintenance, management, and expansion of the higher educational institutions of the State; (223) providing that under certain circumstances persons on the "retired teachers' list" may be removed therefrom.

Bills pending in the House: Providing removal of any agricultural high school by reason of its being placed in a different Congressional District through redistricting of State; (54) to equalize salaries of male and female teachers in the public schools of Virginia; to repeal Act of 1908, providing a retirement fund for public school teachers; providing school books at cost to public school pupils.

BOOK REVIEWS

The Catholic Encyclopedia: Vol. XI; New Mexico—Philip. The Robert Appleton Company, New York.

The present volume of the Catholic Encyclopedia maintains the same high standard for scholarship and erudition that has characterized the ten preceding issues. The choice of subjects and contributors has been judicious and happy. The more important articles like those on the Pentateuch, Paganism, and the Oxford Movement, have been exhaustively and yet attractively written and will be considered valuable additions to working and reference libraries. Many others will be found of a highly instructive and interesting nature to Catholics generally. The symposium of articles on Catholic Periodical literature ought especially to interest Catholics in this country for the exposition of the strength and influence of the Catholic press here and abroad. We might particularly recommend the article on the press in Germany. The great work of the Catholic papers and periodicals in Germany during the past forty years is there briefly told and reliable information is presented regarding those publications that are at present of real worth and influence among German Catholics. In Germany the number of Catholic periodicals has doubled since 1890, the Catholic dailies of a political nature alone numbering 278. There are 34 educational periodicals but like the newspapers not all of these publications are of the same standing. The writer tells us that "up to the present time the growth of the Catholic press in Germany has been both rapid and steady. As the Catholics in Germany number about 21,000,000, there is room for an increase in the sales of those periodicals, and their circulation will probably grow still larger. On the other hand an increase in the number of organs is less necessary and desirable. The effort should rather be made to overcome the decided disparity between quantity and quality. There are perhaps not more than a dozen Catholic dailies which have a really high value."

Attention might be called to a number of articles in this volume which are of considerable educational value, as for instance, those on Paris, Oxford, Padua, Pavia, and Palermo. They would be incomplete without accounts of their great colleges and universities which originated and developed into famous seats of learning in Catholic medieval times. The same is also true of the article on Valentia, where the first university in Spain was located—a university of a short but most interesting career. There are some special articles which will make a direct appeal to teachers and those interested in educational questions, as that, for instance, on Pestalozzi and Pestalozzianism by Father Schwickerath, S. J., which, although very brief, will act as a corrective to some appreciations of the great educator now too widely current in the English speaking world. The short account of Father Pachtler's labors in the cause of Catholic education will also be instructive and directive. The scholarly Jesuit was an authority on many phases of medieval education in Germany, and the contributor of the volumes on the *Ratio Studiorum* in the *Monumenta Germaniae Historica*. For these special educational articles, and for its value as a source of reference on the larger questions of interest to Catholics, each volume of the Encyclopedia tends to make the work an indispensable accession to a well equipped pedagogical library.

Cloister Chords, Sister M. Fides Shepperson, Chicago, Ainsworth and Company, 1911, pp. 131.

In these days when the work of education has wandered so far from the pathways of religion it is refreshing to pick up a little volume like *Cloister Chords*, where religious thoughts are frankly kept in the foreground of school activities. The scope and spirit of the book will be readily gleaned from its brief preface, from which we quote the following: "The book begins and ends with the word *immortality*; and throughout the volume there is vibrant the strong current and dominant hopefulness connoted by the word *immortality*." As an aid in the teaching of literature, the *Essay on Westminster Abbey* will be found unique. The *Art Essays*, especially if accompanied by

the pictures as described, will prove useful and interesting. The Thomas A'Kempis Essays will serve to make better known both to teachers and pupils that undying cloister voice of the early fifteenth century. The valedictories and the June Thoughts in general ought to prove helpful to the teacher.

Pure Foods. Their Adulteration, Nutritive Value, and Cost,
John C. Olsen, A. M., Ph. D., Boston, Ginn and Company,
1911, pp. vii+210.

This very attractive little volume can scarcely fail to produce good results in the classroom and in the homes of our more intelligent classes. In avoiding a voluminous treatment, the author is enabled to bring out prominently important phases of the subject which should be rendered familiar to all of our pupils. In these days when the high cost of living is productive of so much hardship no intelligent man or woman can fail to turn to science for light and aid in dealing with the many problems relative to the proper selection and preparation of foodstuffs. Our school curriculum, it is true, is congested at present and it is hard for the teacher to contemplate with equanimity the introduction of new subjects, nevertheless, it should not be forgotten that it is the function of education to adjust the children of each generation to their environment. It should not be a matter of surprise, therefore, that radical changes in the curriculum should be called for at a time like the present when the social and economic worlds are undergoing such rapid and profound changes. Domestic science must be taught in the school if the children are not to grow up in entire ignorance of many subjects which were well taught in the practical industrial homes of former generations.

PATRICK J. MCCORMICK.